The Priest

Edited By Priests For Priests

July, 1952

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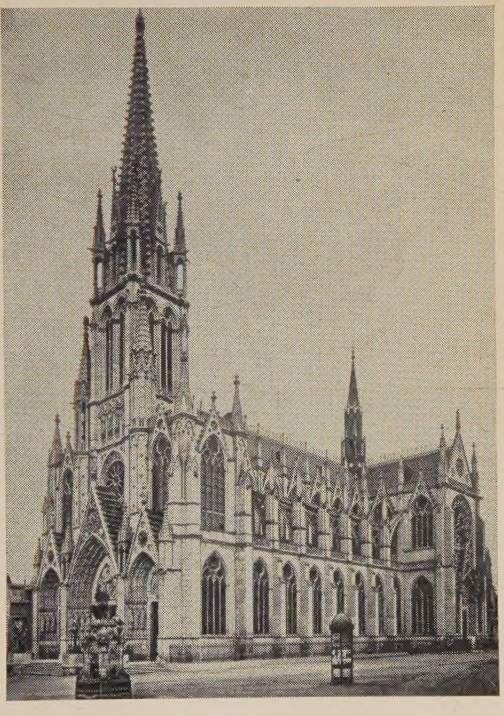

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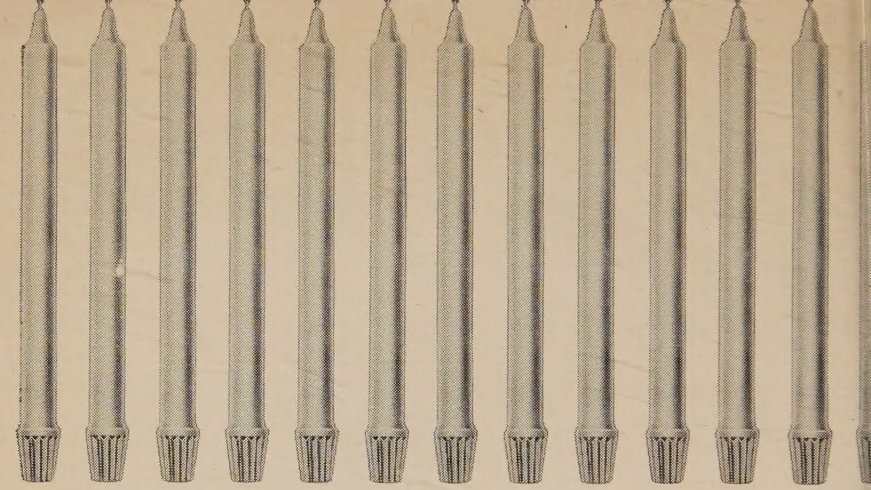

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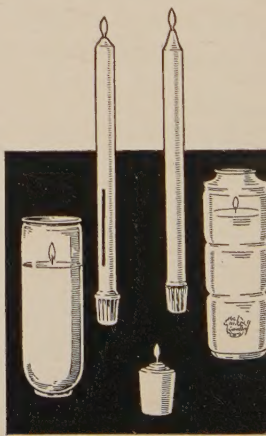

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But looking back on it, now that he is dead, we can see that every priest must have had an "inside track" with Fulton. He was one of those zealous converts. Once in every ten years or so we instruct a convert who really gladdens our heart, whose zeal and devotion put the rest of the congregation to shame. That's the kind Fulton was. He took pride in reciting by rote those catalogues from the catechism: the fruits of the Spirit, the gifts of the Holy Ghost, the Beatitudes, the capital sins, etc. And he dearly loved old Father ("God and Myself") Scott, who had instructed him and who, he said, had made him learn all those things by heart.

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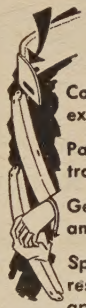

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would publish an article opposed to our Catholic philosophy, Fulton would get letters denouncing him as a milk-and-water Catholic for not having "forbidden" **The Digest** to use that particular article. Those must have hurt. He had a lucrative and influential position on the staff, it's true, but he was only one of dozens editing the magazine.

We would hazard the opinion that he was our most articulate and effective layman. Through his radio program, his books, his syndicated newspaper features, and his position with **The Digest,** he worked sedulously on the side of the angels. He will be missed. We know of no one who could even begin to replace him as an apologist for orthodoxy. May God have mercy on his soul.

'Protestant Invasion'

WE are happy to be able to present so authoritative a study of conditions in South America as the article which appears in this issue of THE PRIEST. It will give you the necessary background to evaluate news reports against the Church which emanate from South American countries, slanted by Protestants.

In South America the Church faces a long uneven struggle against North American capital and propaganda techniques, in a campaign of vilification and bigotry which is often simply anti-Catholic, Masonic, and "liberal" rather than traditionally Protestant.

We hope, too, that this article will set into proper relief the importance of North American Cath

THE PRIEST **JULY, 1952** **VOL. 8, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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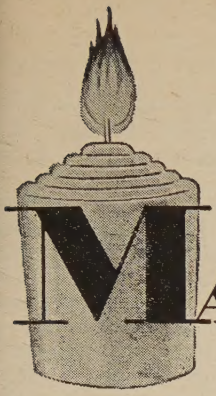

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Last Month's Editorial

A FEW afterthoughts occurred to us while reading last month's editorial on security in the priesthood.

We were reminded again of Monsignor Joseph B. Brunini's article in our issue of March, 1946; "Social Security for Priests." At the time, Monsignor Brunini was Chancellor of the Natchez Diocese.

Also, we failed to explore the possibilities that may be offered by the Blue Cross Plan, or to make allowance for those dioceses already providing for the welfare of their sick and/or indigent clergy by way of reduced insurance rates, old-age homes, etc.

The whole subject is vital and very timely. Our editorial just skimmed the surface. We would appreciate comment on the matter from our readers.

An Unexpected Bible Week

OCTOBER marks the 500th anniversary of the Gutenberg Bible, the first printed book. Non-Catholics plan a "saturation drive" to push the sale and use of their new Revised Standard Version. The Government is issuing a commemorative postage stamp; there are 3,000 local observances so far planned for "St. Jerome's Night," September 30; hundreds of radio and TV shows, and heavy magazine coverage are "in the works."

Since St. Jerome happens to have been a Roman Catholic, and John

Continued on page 547

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Capital Outlook

by

Msgr. Thomas J. McCarthy

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RELEASED TIME: **The Christian Century** (May 14, 1952) commented on the recent Supreme Court decision which upheld New York's released-time program. **The Century** was not too happy about the decision. It felt sure that Justice Douglas' "rhetorical generalities" would not "clarify the church and state issue" and that the decision would bring in its wake a wave of new case tests. **The Century** devoted most of its editorial to resuming the dissenting opinion and played up the "element of coercion" in a released-time program. Then the general reaction of the Churches was summarized and the position of **The Century** was stated.

"Initial reaction by the churches to this latest Supreme Court decision in most cases will probably be favorable. The churches are so disturbed by the growing secularization of our culture, and have been so indoctrinated with the idea that their efforts to offset this require some system of weekday religious instruction, that they have come to regard released time systems as their last chance to rear a religiously literate generation of American youth. We believe, however, that just as most Roman Catholic spokesmen hailed the **Everson** verdict because it up-

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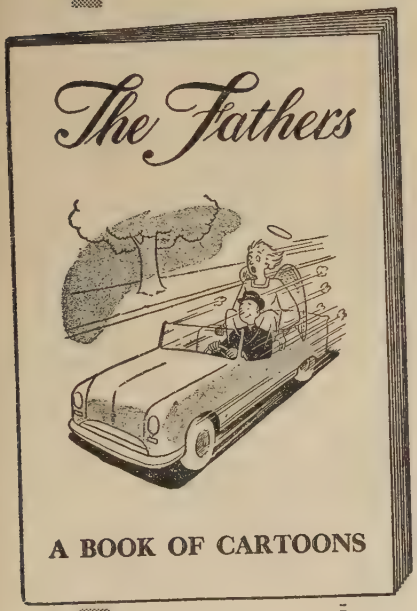

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held public bus service for parochial school pupils and later sang a different tune when they reflected on the principles which underlay that verdict, so now a reflective appraisal will presently mute any hosannas.

"The issues raised in the dissents in this New York case are of far-reaching importance. State coercion or state discrimination between religious and non-religious citizens can do infinite damage to the future stability of the American principle of church and state separation. Coercion involves intermingling of the functioning of the state with that of religious bodies. Discrimination brings inequality among citizens based on a religious test. Both are fundamentally repugnant to American constitutional principles and to our most precious national tradition. The only way to avoid such coercion and discrimination, if weekday religious classes are not to subvert the principles of the First Amendment (**The Century** blithely overlooked the fact that the Court said here that religious education in the public schools according to the New York plan **does not** subvert the First Amendment. Ed.) is, as Justice Frankfurter contends, to close the schools completely while these classes are in session and to give the dismissed students entire freedom to choose what they do in that time."

After this observation **The Christian Century** warns the churches who hailed the Court's decision that their victory may be a hollow one.

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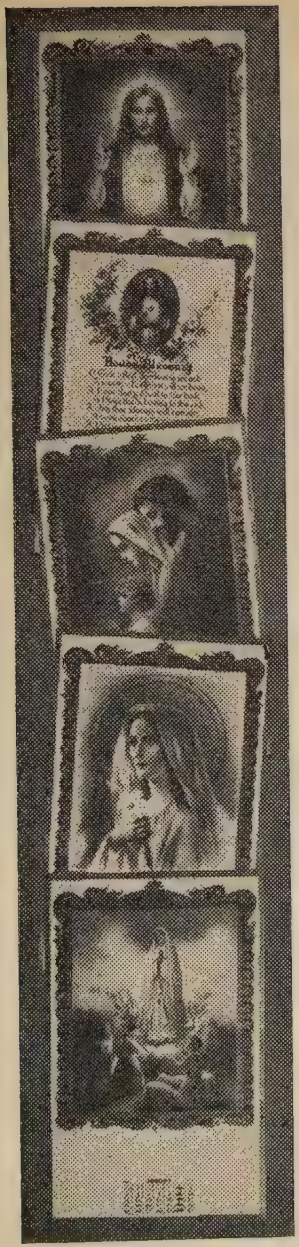

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Capital Outlook

"Victory here may pave the way to calamitous later invasions of the separation principle. Yet the weekday instruction classes, as conducted, have in few instances produced results to substantiate the claims made for them. If the churches cannot carry out the educational program which they hold on Sunday or in hours when the public schools are not in session, would not their purposes and the purposes of all Americans who desire to see the separation of church and state maintained be better served if an effort were launched to close the schools for the period during which religious classes are being held, whether that closing involved a matter of an hour, or a half-day, or even a full day in every week?"

* * *

PUBLIC AND PAROCHIAL SCHOOLS: Dr. James B. Conant the President of Harvard University touched off a chain reaction when he made his recent remarks concerning religious and private schools to an assembled group of educators in Boston some weeks back. That the controversy is a lively one is evidenced by the fact that **The Saturday Review of Literature,** generally too urbane to handle a subject of this sort, printed Conant's text side by side with the remarks made in rebuttal by Archbishop Cushing and also the statement by Allan V. Healy, headmaster of Lawrenceville Prep, a private school for boys. Now the St. Louis **Post Dispatch** has picked up the three statements and given space to them in the

Continued on page 545

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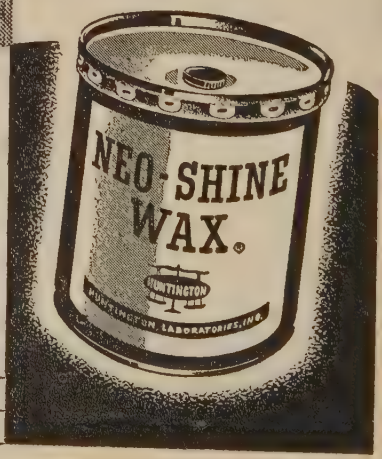

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The Priest

Vol. VIII JULY, 1952 No. 7

Editorial Comment

John Dewey

THE death in June of Professor John Dewey could hardly fail to arouse considerable excitement in the philosophical and in the educational worlds. For him in fact this constituted one world: he had long ago and with some reason written that "if a theory makes no difference in educational endeavor it must be artificial." As a result he had always directed his own enormous energies and his vigorous practical mind towards educational pursuits.

When in 1894 he accepted an assignment at the new University of Chicago it was as professor of pedagogy as well as of philosophy. Here he established the Experimental or Laboratory School which Sidney Hook calls "the most important experimental venture in the whole history of American education"; and he summed up his ideas shortly thereafter in "The School and Society," a work which has been translated into dozens of languages and been characterized as having "more than any other single writing hastened the pedagogic revolution."

No Plato Need Apply

Naturally, it is primarily as an educator that he is regarded today. At some future date when the controversies, enmities, extravagant enthusiasms and adulation which presently cluster around him shall have been cleared away at least in part, his name may well be noted in the annals of the history of education and therein quite exclusively.

His contributions to philosophy would seem scant: negative, rigorously positivistic, vitiated by his impatience with whatever smacked of the speculative. There is no room for a Plato, an Aristotle, or even a Kant in this Academy; the pure mathematician (Plato notwithstanding) could not enter there, and the poet would feel ill at ease. This is the educational

world of the biologist, the physicist, the technician, and above all the social scientist, if there be such a thing—and Dewey was profoundly convinced that there is.

Certainly the widespread influence of John Dewey must be understood in large part in the light of the emphasis on test, measure and social change. He lent the great weight of his name to this movement and the movement in turn in a reciprocal way carried him on to eminence and world-wide fame. "World-wide" is no exaggeration.

We remarked only last month (THE PRIEST, p. 480) that Dewey was the only American about whom a regular school of philosophy has gathered. Findlay in England, Clarapede in France, acknowledged their indebtedness to him; Kirschensteiner was known as the German Dewey and whole pages of his work read like translations.

Dewey spent two years in China lecturing on the reform of education; the volume known as "Reconstruction in Philosophy," was delivered lecture-form at the Imperial University at Tokyo. He acted in an advisory capacity to the Turkish government in the reorganization of its national schools; when Turkey went Western, Dewey was regarded as the authentic voice of the West.

He was once viewed favorably by the Soviets (he was never a Communist—be it added) and in turn cast an approving glance on the accomplishments of Lenin and Trotsky in "Impressions of Soviet Russia." Perhaps for this reason as well as the felt force of his prestige he was chosen as a sort of judge in the review of the question of Trotsky's guilt or innocence.

Hate And Admiration

In the public mind he is inevitably associated most of all with the so-called "Activity School," the object of so much hate and of so much admiration, and the center of a long and stormy quarrel in the educational world.

"Progressive Education" as it is variantly called is difficult even to describe—the difficulty lying not only in the obscurities of Dewey's style, but in the fact that practice based on his theory has varied from a healthy recognition of the central role of the child to the wildest vagaries of irresponsibility. Dewey himself has found it necessary to disavow some of the things done in his name.

Still, certain features stand out prominently. The insistence on what one might call almost the "autonomy" of the learner has aptly led to the designation of the movement as the "child-centered" school. Thus discipline, teacher guidance and the employment of

formal text books take a secondary place or give place entirely to various kinds of "activity"—another key word in the program. Spontaneous interest is to direct procedures; the ideal is to learn by doing since this is thought to stimulate the child naturally.

"We never interfere with the natural urges and impulses of the child in any way," said one "progressive" teacher, "because you can never tell where the little child will lead you."

One hardly cares to dispute the observation whatever the merits of the teacher's inference in this case! The teacher then can only arrange things for the free play of student activity, is at best a kind of stage manager who takes no part in the central action; never, absolutely never, must there be any imposition of ideas *ab extra,* this would constitute the heinous crime of indoctrination, the sin which cannot be forgiven either in this world or the next. (And there is no "next" for these people.)

Cradle Of Democracy

Behind all this there lies the distinctive notion Dewey evolved of "experience." The school is in this outlook not a place where one teaches but is an exercise in living and experiencing. This school is life—they like to say in Experimental circles—the school is society. This is the cradle of democracy. Nay more, according to the staunchest and truest adherents, it is the Experimental school alone which can inculcate the democratic virtues. (And woe betide the Catholic school with its outmoded authoritarianism.)

Teachers College, Columbia, puts it this way: "When children work on a project, they learn to work with one another and with the school community. They learn about life by studying life itself . . . The new curriculum aims at helping children to work with others for the good of the group according to the democratic way of life. It aims at developing democracy by fostering in the next generation the spirit by which it survives."

Implicit in this statement is the belief in the value of experience as an ultimate and the rejection of all that might be called static. There is then no finality about things, no absolute truth, nothing universal in nature, no immutable standard. Growth is all.

"Education," says Dewey, "is all one with growing; it has no end beyond itself."

Again, "There is nothing to which education is subordinate save more education."

In this world of constant flux, "Education is that process of continuous reconstruction of experience which adds to the meaning of experience and which increases ability to direct the course of subsequent experience."

"Change rather than fixity is now the measure 'of reality,'" he wrote once; this view of reality lies at the basis of all his subsequent thinking.

His critics have not been slow to point out the basic confusion here which largely nullifies his equal insistence on the need of reform. Reform for what? On what standards? To what end? Dewey failed ever to sense the force of the objection; his subordination of knowledge to action and his rejection of truth for inquiry made him immune to criticism.

Somewhat irrelevantly he wrote in his own defense, "Better it is for philosophy to err in active participation in the living struggles and issues of its own age and time than to maintain an immune monastic impeccability."

Definition, Please

Whatever one may think of the observation it is hardly to the point. The ambiguity is however characteristic. Here is what he wrote of the purpose of philosophy:

"In effect its function would be to facilitate the fruitful interaction of our cognitive beliefs, our beliefs resting upon the most dependable methods of inquiry, with our practical beliefs about the values, the ends and purposes that should control human actions in the things of large and liberal human import."

One almost screams for a definition and looks with less disfavor on the semanticists who have made a career of asking: What do you mean?

It might well come as a surprise to learn that in the *Inglis Lecture* at Harvard, Dewey deplored the reigning confusion in education in the United States and attributed it ultimately to "aimlessness." The future historian in all probability will attribute it largely to Dewey himself.

Another critic quoted with approval the observation of Charles Horton Cooley that the sort of imagination which brings success is that which sees a distant summit, a general route to it and just where to put your feet for the next ten steps. He applies it critically to Instrumentalism or Experimentalism, as Dewey's thought is alternately called, with the objection that Dewey will, indeed, tell us where to put our feet for the next ten steps, that he is justified in his insistence on this phase of the journey but that his "cardinal failure lies in his persistent refusal to tell us where the distant summit is or what it would look like." How, he asked, do we know that we want to go there or whether we want to move at all?

A loyal disciple, Dr. Childs of Columbia, set himself to dispose of this objection by the counter charge that it "reflects precisely this failure to perceive the larger implications of

this dynamic view." On this fundamental position Childs logically rested his whole case and we must conclude that we must not look for any further direction.

Darwinian Evolution

It would indeed hardly be difficult for any philosopher trained in the classical attitudes Dewey despised to uncover numerous contradictions in Instrumentalism or Experimentalism. But it would be to no avail, for Dewey has forsworn the intellect as a means of acquiring truth. He is an out-and-out Darwinian evolutionist: the intellect is merely a tool with which nature has equipped man; it has its uses in the struggle for existence; it is certainly better than a tooth or a claw; but it never attains truth—there is no truth.

Of much more current interest is a practical contradiction in the system which critics have made much of, and are likely to make more of in the future, now that the great man is dead and the reaction is to set in. This is the problem Instrumentalists face in reconciling man and society, a point which they are of course sensitive about since it is one of the few "ends" they were able to recognize.

It was noted almost in the beginning that all this emphasis on the child could, and might very well, lead to extreme individualism, not democratic harmony. Dewey was then branded as another Rousseau. The sanctity of the child's ego is one thing; but quite another is the prospect of raising up selfish brats, quite thoroughly spoiled and pampered, treated like miniature oracles, without discipline or respect for authority. Just what is the value of the child's experience—"putting them through little fake experiences" said Hutchins bluntly, and eloquently.

The stress on the social aspect accordingly began to be sedulously and insistently highlighted. A leading Experimentalist, Kilpatrick, also of Columbia, then announced as something new that "man has worked best when lost in common tribal causes, giving up any possible personal gain for the welfare of the whole." The language of anthropology was supposed to lend scientific authority to the platitude.

The New Absolute

The High Priest himself had always tried to keep both ends together: the individual and society. But in a problem already sufficiently difficult for any philosophical system (the world's history has been the swinging of the pendulum from one extreme to the other) he had had little success. He had even thrown away the materials necessary for the solution. What then happened was that the Instrumentalists began to overplay the role of society.

Relativistic to the core, the students of Dewey found that like all relativists he was simply flirting with a new absolute—Society.

There are statements of the master which might well mislead him! Consider this:

"Organized social planning, put into effect for the creation of an order in which industry is socially directed in behalf of institutions that provide the material basis for cultural liberation and growth of individuals, is now the sole method by which liberalism can realize its professed aims."

Or this:

"Regimentation of material and mechanical forces is the only way by which the mass of individuals can be released from regimentation and consequent suppression of their cultural possibilities."

It is not without reason that some grew alarmed. Santayana observed in his olympian way that "in Dewey, as in current science and ethics there is a pervasive quasi-Hegelian tendency to dissolve the individual into his social functions."

So friendly a critic as Russell could write, "His (Dewey's) philosophy is a power philosophy . . . it is the power of the community that is felt to be valuable. It is this element of social power that seems to me to make the philosophy of Instrumentalism attractive to those who are more impressed by our new control over natural forces than by the limitations to which that control is still subject."

To exalt power over truth is the source of the very grave danger and it is the mark of the modern thinker. So much should be evident in our horrible age.

Said Russell further, "I am persuaded that this intoxication is the greatest danger of our time, and that any philosophy which, however unintentionally, contributes to it is increasing the danger of vast social disaster."

The Catholic Status

One need not look abroad for substantiation of all this. Review the recent history of the status of the Catholic school, the status of the Catholic citizen in the light of this new criterion of Society, and the opposition we have been faced with becomes more intelligible. The simple ugly fact is that Catholicism is not the religion of the dominant group which has a religion indeed. One should say rather, "is religious."

In the words of one of Dewey's admirers, Sidney Hook, "To be religious is to have an unqualified allegiance to an imaginative ideal, based on the heart's deepest desire, which directs our fundamental choices, and does not yield before the tyranny of force and chance." This is almost a para-

phrase of a declaration in Dewey's "A Common Faith."

What has happened is that modern secularism has been elevated to a new rank. It is the creed of the *pauci electi;* it is the new orthodoxy by which one tests right and wrong, the socially acceptable and the socially obnoxious. By an outwardly-curious quirk, which has its own logical consistency and inner harmony, democracy has become the dogma of conformity, and divergence from the group is the mark of the heretic. The simple ugly fact, put otherwise, is that Catholics do not belong, because they do not conform.

Nor is this altogether new. It is the fate of all minority groups, at least the threat they face. The early Christians did not worship the emperor, failed to make the accustomed sacrifices, set themselves apart from the rest; a "gens lucifuga" they were. And they were hated and feared. The most preposterous libels could be believed—as the Fathers witness—of the charges we do not even want to repeat here. Society found them unassimilable and ruled them out. They could not be, in Kilpatrick's words, "lost in common tribal causes"; so they were deprived of a citizen's rights and privileges; they were hunted to the death.

Amnesia

Dewey once accused his persistent foe, Hutchins, of "historical illiteracy." He has himself quite aptly been charged with "historical amnesia." Fr. Castiello coined this phrase to denominate his hatred of the past, his neglect of the "principle of social continuity" which led him to scuttle whatever was not derived almost immediately from contemporary science and politics and the phenomenon of the industrial revolution.

Yet Dewey is preeminently American in his failings as well as in whatever merits history may accord him. Thus Vincent Smith can write in "Idea-Men of Today": "It is in the area of the practical and especially the productive that Dewey's thought has positive worth, and the American genius was using it before Dewey and continues to use it where he is hardly known. Dewey simply polishes this facet of an American spirit into a philosophical respectability."

Strangely enough Dewey has repudiated this alignment with American practicality. He had been characterized in this fashion before but to his evident displeasure.

"Dr. Dewey has an outlook which, where it is distinctive, is in harmony with the age of industrialism and collective enterprises," wrote Russell. "It is natural that his strongest appeal should be to Americans. . ."

To Russell's "regret and surprise, this statement vexed Dr. Dewey" who angrily repudiat-

ed any connection with what he termed "obnoxious aspects of American industrialism."

It is, however, hard to connect him with anything else which is in Russell's term "distinctive." His philosophy is otherwise a hodge-podge of modern prejudices and commonplace errors, a scientism, evolutionism and agnosticism, which can hardly be called new. His career may indeed be looked at as a case history of a particularly virulent dose of "Americanism." His repudiation of it in some dismay may be due simply to his unwillingness to be submerged in the narrowly modern and the commonplace. He may have seen at the end, with Morris Cohen, that "great philosophers speak to all time; only the minor ones are dated."—G. J. G.

Humility of Vincent de Paul

Biographers praise the simplicity and humility of St. Vincent de Paul and single them out as characteristic. The following story is recounted by Coste in his great three-volumn edition of the Saint's life, recently published by Newman. It seems that one day St. Vincent's memory failed him after he had quoted the text of the psalm—"Ut jumentum factus sum apud te." He couldn't remember the gender of "jumentum" for his translation. Completely unabashed, he rendered the text as follows, "I have comported myself in the sight of God and men like a mule, of whatever gender."

Going Down

One old lady, member of his congregation, was bewailing the fact that the popular young pastor was going to leave them for a bigger pastorate. She asserted that the church was headed for ruin as a result of his leaving. The minister sought to console her and said: "But, I assure you, the man who is to succeed me is an outstanding minister, a great speaker, with a wonderful personality and gifted with great ability. You'll see! You'll get used to it."

"Oh, no I won't!" the old lady moaned. "I never got used to these changes. This church of ours has already had eight preachers and it has just got worse and worse with each change!"—**The Wall Street Journal.**

Suffering in silence isn't so bad if everybody knows what you're doing.—**The Sign.**

The Protestant Invasion of Latin America

J. B. Sniven

Over three million influential communicants

PROTESTANT churches in Latin America today claim 3,089,613 adherents, who are divided among almost 50 different sects or groups, worship in 14,660 churches or chapels, and are served by 10,419 native and foreign workers.

Although Protestants account for less than 2.5% of the total population, they boast, and rightly so, that on national levels they are more influential than their numbers would indicate.

Of even more immediate concern to members of the Catholic hierarchy is the fact that in 1938 Protestants tallied only 587,449 followers. Present statistics show a growth of 600% in the past fifteen years. This increase is not entirely due to conversions. Many European Protestants have emigrated to Latin America. Brazil alone has almost one million. Earlier compilations do not take these Protestants into consideration.

Granting that a tabulation from Protestant sources may be inclined to optimism, informed Catholic authorities agree that Protestant groups possess far greater strength and potential than before the war. Congregations have visibly increased in number and in prosperity. Today when new liberal ideas have loosened the political, social, and economic foundations of Latin American nations, the theological liberalism of Protestantism appeals to large segments of the doctrinally uninformed masses who tend towards the leftism of the modern radical.

Other factors also work in favor of the Evangelicals, as the Protestants are known in Latin America. Where formerly Protestant labors were hindered by denominational rivalries, recent years have seen the formation of national councils, or federations of churches. As many as 20 groups have been drawn into cooperative efforts. There is still an inordinate amount of the old style interdenominational rivalry and bickering, but today's trend is otherwise.

Intense Propaganda

An intense campaign in the field of communications, which uses radio, press, and theater, has brought a new intellectual respectability to Protestantism among large sections of the ur-

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The author has worked in South America for years and has traveled the whole country. The figures he presents are official.

ban population. Tons of printed material are imported from the United States, and similar amounts are printed locally. "Voice of the Andes," located in Quito, Ecuador, is one of the most powerful transmitters in Latin America. The most modern audio-visual techniques are being employed.

American dollars also render a valuable assist to Protestant proselytizing. With the monetary exchange in the vast majority of Latin American nations largely in his favor, the Protestant missioner has a distinct advantage over the native Catholic priest who lives close to poverty.

However, it is in the field of education that the Evangelicals bring prestige to their cause and score their greatest advances. Among better class Latin American families today there is almost a passion to have their children receive an English-speaking education.

A young Ecuadorian boarded a plane on which I was traveling from Guayaquil to Santiago. During the long journey we fell into conversation. He told me that he was on his way back to school in Argentina. When I asked if this wasn't a considerable distance to go to school, he replied in the affirmative.

"My father wants me to get an English education," he said. "I am to go on to Oxford. For this reason he enrolled me in an Anglican school in Buenos Aires. Yes, I am a Catholic, but there is no Catholic school which can give me the necessary preparation."

The Catholic Defense

The Church has attempted various approaches to counteract the Protestant educational invasion. In Panama City, parents who send their children to a large Methodist colegio were put under an interdict of excommunication. When I saw this colegio it was crowded to capacity despite the penalty.

A more successful approach has been the importation of American groups to staff schools. The Holy Cross Fathers, the Precious Blood Fathers, the Maryknoll Fathers, Christian Brothers, Brothers of Mary, and Immaculate Heart Sisters are among the American societies who conduct crowded and excellent schools. Unfortunately, their numbers are too few to meet the demand, and for the most part their schools cater to the better families rather than to the masses.

The fact remains that Protestant schools are filled with Catholics. Although most of these are forced to undergo Protestant indoctrination, few of them become Protestants. But large numbers have their Catholic faith undermined and destroyed, emerging from the schools as full-blossomed secularists.

It is difficult to paint a gen-

eral picture of Protestant activity in Latin America. It varies from country to country and adjusts itself to national conditions. A capsule survey of the main areas helps to make the general picture more comprehensible.

Brazil

This is Protestantism's prize field, where the first Protestant church in South America was founded. Protestants claim more than 1,500,000 followers. The sects also have more personnel here (2,200 workers) than in any other Latin nation.

Protestant schools are credited with much of the success. Protestant congregations have a high proportion of professional men, and many of the churches are self-supporting. It must be noted, however, that Brazil has a high proportion of European Protestants. The German Lutheran Church alone has more than 700,000 members, few being converts.

Mexico

Thirty-four Protestant groups have penetrated this country. Six theological schools have been opened. Protestant groups, working under the Laubach plan, have joined with the Mexican government in a campaign against illiteracy. So far, 1,500,000 Mexicans have been taught to read in 70,000 centers, many under Protestant control.

The recent war brought a large influx of transplanted personnel. Today 1,500 Protestant missionaries are at work. Protestants are active in giving agricultural assistance. Under the sponsorship of the Y.M.C.A., the celebrated Indian missioner, Dr. Hatch, opened a model experimental farm.

Protestant teams, going from home to home, recently distributed several million copies of the New Testament. Protestants also maintain some excellent hospitals. The Puebla Baptist Hospital graduates many nurses, every one of them an Evangelical Christian.

Chile

Protestant strength here is among the peasant class and in those European families who brought their religion with them to Chile. Whole rural settlements are entirely Protestant.

More than a quarter of a million "Canutes" are found in Chile. Protestants have strong influence with the government. Native Protestants are very zealous and do much street preaching and house canvassing.

Argentina

Although Protestants are violently anti-Peronist, they exert a strong influence in this country because of the large proportion of intellectual and professional men in their ranks. Numerically they have increased their strength ten times since 1938, now claiming

over a quarter of a million followers.

Nine theological schools have been established, and a strong inter - denominational confederation exists. Forty-one sects are at work in the Argentine. Protestants are capitalizing on anti-Peron sentiment, and are particularly bitter over the fact that Catholic doctrine is now being taught in all primary and secondary schools.

Masonic support has been accepted for their cause, with the suppression of *La Prensa* being the rallying point for North American propaganda.

Bolivia

While Protestants are making great efforts in this landlocked nation, results are disproportionate. With one of Latin America's largest bodies of foreign missioners at work here, less than 15,000 people (by their own figures) have joined Protestant churches.

A prominent Bolivian told the writer, "Bolivia has too many Indians for the Evangelistas. The Indian mind is simple, and cuts through deceit to the truth."

Some Protestant groups here have made a radical change in their technique. They now promote the cult of the Saints and devotion to the Blessed Virgin in order to win converts. Holy pictures purchased from Catholic dealers in the United States and printed with a Protestant message on the back are being distributed. However, most groups are still strongly opposed to the "idolatry" of Catholics.

Peru

Despite years of effort, Protestants have met with little success, numbering converts about 25,000. An American Protestant missioner told the writer that Protestantism will not feel safe in Peru until the Apristas get back in power. The anti-clerical atmosphere of this political group was favorable to the Protestant cause.

The Adventists have 150 schools in the Peruvian altiplano, a third of which are supported locally.

Ecuador

Of all the independent nations of Latin America, Ecuador has the least number of Protestants. Only 2,500 Evangelicals, practically all in the cities, are to be counted in the nation that calls itself "the convent of South America."

Protestants are not discouraged, however. They point with optimism to the new liberalism to be found in Quito and Guayaquil. Quito is the home of the Protestant radio station, "The Voice of the Andes." An aggressive agricultural and industrial training program has been started among the Indians.

Colombia

Protestants are taking advantage of a confused political situation here. In a struggle

for power between the Liberals and Conservatives, Protestantism sided with the Liberal cause, which champions separation of Church and State.

Latin politics are fiery, and Protestants are discovering that they have hold of the tail of a tiger. Opposition to the Protestants, which is a mixture of politics and religion, has even taken on physical aspects. The fanaticism of certain fringe sects of Protestantism has also brought discredit to the group as a whole. The World Christian Handbook, a type of Protestant directory, complains of this very fact.

"No country in South America," says the Handbook, "presents so acutely the problem of a conglomerate of small independent missionary bodies rivalling each other, and in some cases led by irresponsible missionaries, whose main object seems to be that of discrediting other missionary groups and workers. The problem is aggravated by the fact that the missionaries sent out by some of the British and American societies are totally ignorant of the historical, social and cultural background of the people among whom they work."

One of the results of this fanatical bigotry is that Protestants can claim only 25,000 adherents out of a population of 10,000,000.

COUNTRY	Protestant Sects	Foreign Workers	Native Workers	Protestants	Churches-Chapels	Seminaries	Total Population
Mexico	34	214	1,302	265,148	1,815	6	22,776,000
Guatemala	10	108	139	76,248	947	4	3,706,205
Honduras	15	104	127	17,611	270	1	1,200,542
Br. Honduras	4	12	92	20,450	74		60,079
El Salvador	7	38	92	22,050	381		2,018,895
Nicaragua	9	64	493	30,453	244		1,122,000
Costa Rica	9	77	23	7,761	145		746,000
Panama	11	100	107	32,771	240		650,000
Colombia	19	336	380	25,655	640		10,544,670
Venezuela	12	157	139	13,639	160		4,189,000
Br. Guiana	14	98	876	123,508	503		381,325
D. Guiana	9	37	62	192,480	101		203,580
Fr. Guiana	3	9	10	130	3		28,537
Ecuador	7	104	57	2,503	112		3,089,078
Peru	18	265	377	27,421	1,247		7,271,654
Bolivia	21	285	129	14,211	116		3,787,800
Brazil	28	796	1,473	1,657,524	6,112	14	46,200,000
Argentina	41	397	549	259,056	955	9	16,104,929
Paraguay	13	78	83	15,741	84		1,182,877
Uruguay	76	51	55	20,586	76		2,235,000
TOTALS		3,546	6,873	3,089,613	14,660	38	132,699,171

Figures compiled from the World Christian Handbook.

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—*Abraham Lincoln.*

From Pastor to Ordinand

Rt. Rev. Leo Rugiens

"The leaders, the helpers, the loafers, the knockers"

THIS is a reply to the "Ordinand," whose article appeared in the April, 1952, issue of THE PRIEST. I am a fictitious character, and I think I can qualify as the "Leo Rugiens." I am past 60 years old. I have never been an assistant. I have never had an assistant, but the time has come when I must have one.

I have been ordained nearly 40 years. During seminary years, I had a class standing near the top. However, I had sense enough to know that I had not learned much. Since ordination, even though I have led an intensely busy life, I have kept up with my studies. I have devoted my spare time to the study of the Bible, St. Thomas, canon law, and the dictionary. I have an inveterate yen for discussion and criticism of things and people—not with a view to finding fault, but for the purpose of getting at the bottom of things. I have a decided aversion for piddlers, smart alecks, and for people who take themselves too seriously. My one ambition in life is to wear out, not rust out, and die in the state of grace.

I have been on the side lines for years, observing the ups and downs of both pastors and assistants. I believe that I am familiar with the problems of both. I have heard over and over the charges and countercharges made by both sides. Somehow, until recently, it never occurred to me that this pastor's and assistant's problem would ever be mine. Frankly, I am disturbed.

Regardless of what type of assistant I get, I know that I will have to have the rectory done over, new bathroom fixtures installed, new furnishings for at least the assistant's apartment, and perhaps some changes made in the church. All this I am willing to do. I want him to live in reasonable comfort.

I am not going to dismiss my faithful old housekeeper, who has been with me 30 years. She is the undisputed mistress of domestic affairs here. She can make a dollar go twice as far as I can. She spends one half of her time attending to her own affairs, and the other half letting other people's affairs alone. She hates cats, dirt and sham, and loves dogs, flowers and kids. Common decency demands that I give her a comfortable home as long as I have a home to share with her. I am confident that she will give the assistant a square deal, but she may not meet all his demands.

Four Types of Curates

From my observation of assistants, I believe they may be

divided into four classes: leaders, helpers, loafers, and knockers. The "leaders" are ready and willing to take the lead in any type of parish work —under the direction of the pastor. These learn quickly and don't make the same mistake twice. They have a way of being "on the job" wherever they are needed. From this class, I think, will come future bishops and competent churchmen.

Although the second class does not have outstanding ability for leadership, the assistants who make up this class are willing workers; they soon learn their own limitations and try to correct them; they make good use of their talents; they put forth their best efforts and make efficient assistants.

The "loafers" are sadly handicapped because of a lot of lead in their bodies which makes them grow old prematurely; they are listless and lazy; they do as little as they can; they take themselves, not their work, very seriously; they dislike serious study or to prepare sermons; they see no necessity in preparing themselves to teach religion; they spend much of their time during the day in bed, and stay up late at night; they love to recline for hours in an easy chair and listen to sentimental music and read light literature, with the emphasis on the light.

Closely allied with the loafers, are the "piddlers" who take forever to get anything done, and require the whole household to wait on them.

The "knockers" are cynical of everything and everybody. They find fault with the pastor, the bishop, the rectory, the church, the school, the weather, etc. Nothing is good enough for them. The pastor is an old fogy who is at least 50 years behind the times. I suspect, if the background of this class were investigated, it would be found that these "knockers" complained at home, complained during school years, and continued all through their seminary course. And, after becoming priest, they merely run true to form.

As far as my observation goes, the pastors who are misfits, whom the ordinand pictures as "grouches," ecclesiastical ignoramuses, and contemptible boors, in their younger days belonged to the class of loafers and knockers. It would seem that this last class of assistants are fast developing into the very class of priests whom the ordinand is criticizing. As I see it, the only factor that can prevent such a catastrophe is an early death.

"What Shall I Get?"

What I am concerned with is from which class am I going to get an assistant? If I get an assistant from either of the first two classes, I shall say an extra rosary in thanksgiving for the rest of my days. I am

willing to change my manner of living, start all over again, and try to learn "how to trot in double harness." I am willing to meet him more than half way. I shall never ask him to do any work which I do not do myself. In fact, I do not expect him to even try to do some menial tasks which I am wont to perform. I welcome any constructive criticism which he may offer. I shall gladly teach him what little I know, and try to set him a good example. I trust that when my earthly remains will be slumbering in dust, he will have a kind and fond memory of old Monsignor Leo Rugiens and pray for him.

What is worrying me is, what am I going to do should I get an assistant from the class of loafers or knockers, or a combination of the two. As Shakespeare has said: "Aye, there's the rub."

If I get a "loafer," I suppose I may as well let him loaf in peace. He will loaf anyway. I shall do what work I can and let the rest go undone.

If I get a "knocker," I shall try to eliminate the causes of knocks. I suppose what cannot be eliminated will have to be endured.

If I get a "piddler," I take it that I may as well let him piddle. From my observation, these piddlers think that the way of piddle is the way of efficiency and clerical decorum.

If I get a smart aleck, I shall try to be patient, if he catches me in a bad humor, it is quite possible that I may "take him down a peg or two." It would be silly to try to teach him anything. He knows much more than I will ever know. If he wants to be a co-pastor, I don't know what to do.

Whatever type of undesirable assistant I get, I hope to make him satisified, at least *secundum quid,* and I hope that, in his own mind, he will not be wasting all his wisdom on the desert air (shades of Gray's Elegy). I hope that his dignity will not be abused too much during his stay with me.

Unless life becomes unbearable I have no intention of "squawking" to the bishop. It might be well for me to follow this advice given to pastors:

The pastor deals with a poor assistant after the manner in which a card player deals with a poor partner in progressive bridge. Play the game alone; expect little or no help; what help is received is a pleasant surprise. When the tables are shifted in the next shake-up, trust and pray for a better partner.

There is but one road that reaches God, and that road is prayer; if anyone shows you another, you are being deceived. —*St. Teresa.*

Airy Perennial

Architect Anonymous

No need for purgatory in advance

NOT more lasting than bronze, but certainly more welcome to the living, is good ventilation in a church. And it is far easier and cheaper to get it when you build than to try and get it when you're built. Even if you're willing to punch holes in the wall and roof and floor of your new church, or your old one, it will cost much more than if you had left the holes there in the first place.

Here are some ideas about what to do and not to do if you want a church that will not prove a perennial summer headache to priests and people on the matter of ventilation.

There is such a thing as natural circulation of air. As a rule, cooler air falls and heated air rises. But not always, and not always enough. Open vents near the roof can be blocked by a head-on wind outside and emit no more heat than if they were insulated for the purpose of keeping it in. When top air openings are not considerably above the level of the choir-loft, they may do for the congregation, but the choir, however heavenly its music, will endure a heat anything but seraphic.

Nor will any number of openings short of a roofless church prove equal to carrying off the product of a church full of human radiators, which is what each one of us is. However, roof or near-roof vents are highly valuable if not indispensable for a well ventilated church. So too are ventilating window-sections at the top of the windows and not merely at the bottom.

But for effectiveness, roof vents will have to be supplemented by inset fans of size and space to hurry out heat as fast as it is produced by the living furnaces below. Once this is obtained, openings for fresh air will have a chance to function as the hot air is withdrawn. It is hopeless to depend on the few ventilating windows that some architects assure you will be enough. And the initial saving in building cost will be more than offset in the loss of cheerfulness on the part of those whose offerings must pay the debt.

Then there is the problem of fetid air which accumulates above the floor level and does not rise. Or rather the air rises but its fecal content remains, regardless of the surrounding temperature.

To care for this, floor level vents are needed. And they should not empty their contents into a lower chapel or hall but outside the church building. Ask any good school architect

about this. It isn't so important for short services in church as for long hours in the classroom. But it can be a handicap when services and/or sermons are lengthy or in close sequence. It is often the fecal matter of the surrounding air rather than the futile matter of the resounding sermon that puts people to sleep.

Here doors are often the only outlet. They help, especially if there is a cross draft. But they are closed and inoperative for ventilation except in warm weather, and the problem of floor ventilation is more acute with the longer services of fall, winter, and spring. The requisite outlets must be closeable for the winter months to prevent loss of needed heat. But if you think this problem is negligible, ask those who service air-conditioners in movies, stores, etc., why they must wear gas masks for the job.

What applies to the church in general applies with added force to the sanctuary. When the congregation is hot, the celebrant is usually stewing in his own juice. Fans will help; but they are often noisy and interfere with the amplifying system that is gradually making the natural sacerdotal voice unfit for anything more strenuous than a whispered feverino for penitents.

One way or another, the architect must provide air and ventilation for the altar which is customarily set back in a sanctuary without side windows or other chance of ventilation. This could be corrected by high exhaust vents. It has to be done by something if summer months are not to make the altar equivalent to a turkish bath. As a rule, take the architect's suggestion and double it for safety's sake.

In fine, as the Sulpician meditations used to conclude, if you can afford real air conditioning, build it in. In our average climates, it will pay dividends during the summer months and draw down the heated and hot condemnation of neighboring and envious pastors, whose people appreciate the privilege of hearing Mass in an atmosphere that is not too reminiscent of what they are trying to avoid as a permanent temperature.

But if you can't afford the best, there may be some suggestions here that will enable you to achieve at least a kind of passable purgatory with the hope of survival for those who would rather come to Mass as a duty and a grace without the dread of conditions that have long plagued so many of our badly aired, unventilated and stifling churches.

My rosary and my breviary are my library. And this is all the company I want in solitude.—*St. Clement M. Hofbauer.*

Sober Ireland Shows the Way

J. E. Coogan, S.J.

A national curse laid low

"FORTY percent of the Alcoholics Anonymous are Catholics!" That is twice the proportion we Catholics bear to the general population. Yet that is the percentage given by Russell W. Davenport in "U.S.A. The Permanent Revolution," a *Fortune* magazine reprint.

We Catholics may question that figure; or we may explain that — like the Church — the A. A. is a largely Northern, urban organization. Or we may rejoin that evidently we Catholics are *doing* something about *our* alcoholism. Those answers are not enough. The trail of excessive drinking is too strewn with the wrecks of lives and homes for our Catholic percentage — whether forty or not — to be anything less than tragic.

Alcohol is robbing our youth of their integrity and their careers, it is teaching husbands and wives forgetfulness of their marriage vows, too often it is even dragging our priests from their altars. Few ills of the body are not worsened by alcohol; few disorders of the brain are not aggravated by its handiwork. The wards of our mental hospitals show cots even packed into the aisles and still the victims come.

Father Coogan is director of the Department of Sociology at the University of Detroit.

Acute alcoholism can hope for little more than a sobering-up detention before being thrown back upon its own resources. The great evils of alcohol, of course, are from excess; but excess is so frequent and so easy. As Cardinal Manning has said, "The drunkards of next year are the moderate drinkers of the last."

While our American drink problem becomes so desperate, an amazing recovery is being staged by Ireland. As the hierarchy once declared:

"To drunkenness we may refer, as to its baneful cause, almost all the crime by which the country is disgraced, and much of the poverty from which it suffers. Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exile to which their misery has condemned emigrants."

Fifty years ago one hundred thousand Irishmen a year were being prosecuted for drunkenness. Today that figure is about four thousand. So much of the Irish drink problem has been

solved in this half century. What has caused this amazing change?

The first great apostle of temperance in Ireland was, of course, Father Mathew, the Capuchin. Beginning in 1838, he had by his death in 1856 administered the total abstinence pledge to nearly seven million, five million of these in Ireland itself. Hundreds of thousands both at home and abroad kept their pledge absolutely; they and their kin have blessed the name of Father Mathew these hundred years.

But many, demoralized by the famines and foreign exploitation, returned to drink. Still the pledge remained a part of Irish life, especially as administered to the young, where it has proved more effective. But wholesale pledging has been no adequate solution, although far and wide in the Ireland of today it is doing its part in solving the drink problem.

The Story of Father Cullen

The greatest single name in the Irish anti-alcoholic crusade of the last fifty years has been that of Father James A. Cullen. From his ordination at the age of twenty-five he fought liquor as the greatest single enemy of the nation. For years he too used the method of mass-pledging, only to conclude finally that there must be a better way.

He had just finished giving a temperance mission to 3,500 men in Belfast and was urged to end it with a total abstinence pledge taken by all in unison. Instead, he called for volunteers to make an "Heroic Offering" publicly and by name, to go on record as pledged and to wear an emblem indicative of their solemn lifetime promise of total abstinence.

Contrary to predictions, three hundred men, the very cream of the parish, stepped forth and the work had begun. Today their numbers are half a million; their movement is called the Pioneer Total Abstinence Association of the Sacred Heart. It has centers all over Ireland, in parishes, in schools, in the army, in the police force, in the civil service, in the universities; and members among the clergy, high and low.

Perhaps the greatest difference between the pledge preached by such as Father Mathew and the Heroic Offering of Father Cullen lies in the type for whom each is primarily intended. Their pledge when given to adults is primarily for those for whom alcohol has become a problem, often a tragedy. The Heroic Offering however is for the self-possessed who wish to do something hard for Christ. This is the Offering:

"For Thy greater glory and consolation, O Sacred Heart of Jesus! For Thy sake to give good example, to practice self-denial, to make reparation to Thee for the sins of intemperance, and for the conversion of excessive drinkers, I will re-

frain for life from all spirituous drinks."

Each member of the Pioneers is to live a life of active furtherance of temperance, looking upon every man as his neighbor with regard to drink.

The Probationary Period

The Pioneers are composed of two sections, one being of probationers. Both sections take the life pledge against all intoxicants. The first section has completed two full years of rigid total abstinence; the second section is still in this probationary two years. Full-fledged Pioneers are at least sixteen years of age.

As a test of sincerity and a pledge of perseverance, as well as a mark of brotherhood, each Pioneer must wear an official emblem of the Sacred Heart; Rome has richly indulgenced the practice.

The Heroic Offering must be repeated each morning and evening; the member who breaks his promise must return his badge. A period of total abstinence may be required of such a lapsed member even before he is re-admitted to the probationer section where he must remain a blameless two years before being restored to the rank of Pioneer. If he default a second time he may never be re-admitted.

For those not qualified for admission or not wishing to take a lifetime pledge, there is a temporary pledge section with its own insignia. This section is often useful to those who need such association to lead temperate lives. There is also a juvenile section for school children.

Throughout Ireland the total abstinence pledge is administered by the bishops at confirmation, binding until twenty-one (in some dioceses until twenty-five). Many of these children are admitted into the Juvenile Total Abstinence Association of the Sacred Heart, founded by Father Cullen in 1900; even some First Communicants take the same pledge and are admitted into the association. The badge is worn and their pledge repeated twice daily.

Some suggestion of the strength of the Pioneer movement in Ireland was given in June, 1949, at their golden jubilee in Dublin. On the day devoted to the juvenile section, ten thousand school children joined in the mass-offering in Dalymount Park. The week of jubilee came to a climax with a gathering of ninety-three thousand Pioneers, men and women, in Croke Park. Ireland, north and south, was one that day; many too, came from Scotland and some further overseas. The jubilee address declared the timeliness of the Pioneer movement:

"Never was a virile faith so necessary. In a world that seeks indulgence we raise our flag. Men and women are suffering at present for Christ in a per-

secution unequalled since the early days of Christianity. Can we stand idle and indifferent in the midst of this sacrifice and immolation — we, a race whose past has been so closely bound to the Cross?"

The speaking was followed by a mass recital of the Heroic Offering. Then came Benediction of the Blessed Sacrament and "To Jesus Heart All Burning" arose from the throats of that vast army pledged to a lifetime imitation of the Divine Thirst.

Total Abstinence In America

What meaning does the Irish example of consecration in these days of the martyrdom of the Church in the East and Near East have for Catholic America?

At the turn of this century the Catholic drink problem in America seemed well on its way to a solution. At confirmation each new generation took the pledge of total abstinence until twenty-one and commonly kept it. But the pledge was dropped when prohibition became the law; too frequently drinking came to be thought a proper protest against fanaticism.

This despite the fact that Pope Pius X, whose recent beatification brought America such joy, had in 1906 praised the work of the Catholic Total Abstinence Union of America:

"It is Our hope that by conferring such abundant favours, not only Bishops, priests, and men of religious orders, but also the rest of the faithful, may resolve to bear witness to their regard for the Union and become members of it."

With the repeal of the prohibition amendment the need for a method of "proper protest against fanaticism" cannot be urged, and the Catholic spirit of voluntary sacrifice for Christ must again assert itself. The too little known Catholic Total Abstinence Union of America still survives among us. "There is a flourishing center attached to the Capuchin Church in New York," Pioneer headquarters in Dublin reports; that can be the nucleus.

Among Father Cullen's first aids in forming the Pioneers were women, lay and religious; convent aid has been outstanding these fifty years. "Women have been," he said, "by word and example, the world's greatest social reformers. The world . . .is in great part, for good or for evil, what its women make it. . . In fighting for temperance they would be fighting, as no others could fight, for themselves and for their children, for earth and for Heaven."

But men, too, especially the young, insisted upon playing a prominent part in the Pioneers' inauguration; the labors and the victories have ever since been shared. May that be the story of the work in America. May all ranks and all ages of

our clergy and laity alike combine our labors and our prayers to cure the drink evil among us; may we then take our place beside sober Ireland in making to God an Heroic Offering on behalf of the suffering Church in the Near East and the Orient.

At the Bottom of Prejudice

Mr. Joseph Clayton, the eminent sociologist in a diagnosis of prejudice, says:

"Fear is probably at the root of this aversion from knowledge, as it is at the root of so many of our prejudices, political, social and economic alike. How else explain the fury of the persecution of the 16th century, and the struggle to extirpate the old religion in the lands where the Protestant Churches were established, save by the utterance of that ex-Catholic priest, John Knox: 'One Mass was more fearful to him than ten thousand armed enemies.'

"And for Knox, as for the rulers of the newly established Church of England, the only way to stop people going to Mass was to stop saying of the Mass.

"If today there is less fear among Protestants of attendance at Mass, there still is very great fear of instruction in the doctrine of the Mass. It is not the ignorance that is invincible, it is the prejudice—the prejudice rooted in the fear lest a study of the Church and its teaching will persuade to conversion, and that such conversion may result in much inconvenience in temporal matters."

Shirt Tale

A Bishop in Africa bought, for five cents each, 300 old-styled white-bosomed shirts that button down the back, which an American manufacturer was eager to dispose of. The Bishop took them back to the missions, giving one to a prospective convert, a 75-year-old man. A few weeks later, he came back to continue instruction of the old man—but the wife met him at the door of the hut and said, "Now you did it! When he got all dressed up like that, he got so sassy he's run off with another woman." The story has a happy ending: the Bishop went on instructing the aged wife, who died in the Church. Later, the old man himself, along with his second wife, was baptized, and their marriage validated.—**Mission.**

Mental Mineral Oil

John Caughlin

To stave off mental bankruptcy

ACCORDING to the newspapers, the modern makers of that bubble reputation, we as priests belong to a learned profession. Professors in secular universities, strangely enough, with a too charitable eye on the years of seminary training, are apt to credit us with a far wider range of knowledge than we actually possess. Old-timers among our parishioners, too old to be infected with the cynicism of a questioning younger generation, and in their love for the men of God, attribute to us an almost God-like omniscience. Certainly we do nothing consciously to disabuse any of these people of this flattering notion, yet if we are honest with ourselves, we must admit that these opinions are, if anything, too felicitously complimentary.

Apart from extraordinary characters who teach in seminaries and colleges, the average priest is neither as well-informed or as studious as reputed. True, we are as a group what used to be called "great readers." Our shelves bulge with books; magazines and journals of every kind clutter our desks. Garrigou-LaGrange shares a companionable corner with Grantland Rice; Fulton Sheen, Erle Stanley Gardner and Dorothy Sayers stand shoulder to shoulder in mute harmony.

And yet, despite such silent shows of erudition and catholicity of taste, I maintain that we are as a group not particularly well-read and that our reading is so disorganized that it merely adds more to the pile of rubble that clutters our minds and bogs down our thinking.

The classic example of what I mean is, of course, the English classics. (For most people, unfortunately, that ominous word "classic" is enough to damn any book. And poor teaching is apt to lie at the root of that.) Most of us frankly admit that we have read only those we were compelled to by the curriculum. With the classic texts of Catholic spirituality our acquaintance is apt to be even more passing.

None of these, literary or spiritual, is light reading. That is precisely why they have become classics. But we are naturally reluctant to stir ourselves to work and hence we bow reverently in their direction and pass by. It is so much more necessary to keep in touch with the book of the month, or the detective book club choices

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This is the pseudonym of a Boston priest.

for August, or what the man in "Time" says is a "must book." After all, if our people *should* ask for a stone, we must be prepared to give them one. One thing is certain—books of this kind will never give us intellectual indigestion; rather, they might well be described as mental mineral oil.

The Race With Current Events

The necessity for keeping up with current events is another illusion that stultifies our reading. From the abundance of current and popular magazines in our rectories it would almost seem that the strictest ordinance of the Council of Baltimore required subscriptions to the "Saturday Evening Post," "Time," and the like. Again, there are probably no greater experts in the science of detective fiction than we men in black.

I, for one, am much better acquainted with the life and works of Peter Wimsey than with those of Peter Chrysologus, Peter Damian, or Peter Canisius. All of these, popular magazines, popular fiction, who-dun-its, do serve a good purpose for occasional relaxation, but in many cases their continual use has brought about not merely relaxation, but complete collapse.

Our reading is wide, but, as I have said, it is either wasted or disorganized. We read so rapidly and cursorily that often we miss even the high spots. If each of us balanced the time he spent reading with what he has so far accomplished, he would find, I think, that in most cases the result was not worth the effort.

True enough, we have accumulated odds and ends of information, so that we can render glib and superficial decisions on men, affairs, and books, but we have no organized body of knowledge and understanding commensurate with our labors. The reason is obvious—we have failed, since our ordination, to single out any field in which to do the large part of our reading, of which we could in time achieve a mastery.

Education has not been with us a continuing process; rather have we been constantly drawing on the capital of our school days, until the threat of mental bankruptcy hangs over our unconscious heads.

But there is almost certainly some priest we know who has avoided this pit-fall, this dead-end, who has directed his reading along some definite path until in the course of time he has amassed an enviable knowledge of a particular subject. Whatever the field, Liturgy, Labor, Dogma, Scripture, there is no reason why each of us cannot become a man whose expert knowledge gives new meaning and usefulness to his priestly life.

Let no man say there is no time; it is the busiest man who

finds the time. Once the fascination of a subject to which we are naturally inclined has us in its spell, we realize the futility of the *fascinatio nugacitatis* of aimless, idle reading. And, incidentally, one of the best things a seminary professor can do is to guide the young seminarian along some particular course of reading thus early in his career.

Keeping Young Mentally

Sir Richard Livingstone, in his book, "The Future of Education" (Cambridge University Press), says, "This is one of the great problems of the age, the problem of how to keep the middle-aged young." His solution is formal adult education for the masses, but he also admits that a proper reading program may accomplish the same end for the individual. We all have discovered that the pat solutions to set problems learned in seminary days do not always satisfy the demands of experience. Experience teaches much, but often the hard way. Could we not begin to assist this great teacher and solve this problem of keeping mentally young by a program of reading?

Education is never a static thing—it is a life-long pilgrimage. "The body will not remain firm if its owner leads a sedentary life; nor will the mind," writes Sir Richard. Unless we continue to learn, we shall become spiritually and intellectually sterile, producing little fruit. We shall fail dismally in our attempts to teach our congregations old truths in a new and interesting way. Repetition may be the mother of learning, but it can also be the father of boredom. Worn-out ideas will soon afflict our people with the same sad inertia that lies at the root of our own lack of appeal.

Speaking of those thus affected, Sir Richard says, "They may be men of ability and good will, they may have had an excellent education. But they are living in the world as it was when they were in their twenties, they have lost the intellectual and imaginative vigour which would have enabled them to move with the movement of the times; the pace is too much for them, it frightens them; routine, which is another name for action divorced from thought, gets an increasing grip on them; and the younger generation grumbles impatiently: 'When will they retire or die, so that we can get on?' "

Unless we realize this truth so bluntly put, then we are already fossilized. Our reading should not be taken as an anaesthetic to thought; it should be a fresh stimulus to understanding. For us it can be the chisel and hammer with which we shall build for ourselves, with God's help, the citadel of Wisdom in our own souls.

Conceit is God's gift to little men.—**Bruce Barton.**

The Church Segregated

John Richards

Does it not smack of heresy?

IN a building drive for a church in a new colored parish, one parishioner replied to a request for funds by saying that he did not approve of a segregated church. In contributing to the drive he would be violating his principles. He would be abetting within the Church an unjust social condition which he had determined to break down outside the Church. One reason he had investigated Catholicism was the Church's teaching on racial equality. Why did not the Church's practice measure up to that teaching? Besides there already was a Catholic church just as conveniently located to the colored people as the proposed new structure. Why the new church anyway?

The well-known Catholic spokesman, Father Prudence, raised his eyebrows and peered down his nose at this Negro Catholic who did not appreciate what the Church was doing for the black race. "We must have separate churches because we must be prudent. You know it would make it very uncomfortable for us at times if we were imprudent."

Moreover, our parishioner is that kind of Catholic who recognizes the importance of Catholic education. In the light of the pronouncements of the Popes regarding Catholic education, he cannot fathom the Church's policy in some areas. The parochial schools are so willing to admit Protestant children that these children comprise more than fifty percent of the enrollment. However, these same schools bolt their doors to those Catholic children whose souls were joined by almighty God to bodies colored a different shade.

When asked to support federal aid to children in parochial schools, our friend remarked, "I certainly think federal aid should reach all school children, but it won't affect the Catholic colored children in this town if federal aid is not extended to children in parochial schools."

He remembers that when his parish priest tried to get the use of the gymnasium in the white school so that his colored team might practice, the gymnasium was occupied all hours of the day, seven days a week. There just was no open time.

He doubts whether the admission of colored Catholics to Catholic schools would violate the state laws requiring segregated public education. Even if the anti-Negro state laws do bind Catholic schools, should not the Church be in the forefront in the fight against such laws? Maybe some pastor should bring a test case before the courts. He feels that the

Church hides behind the anti-Negro laws in this matter of education—that the Church is shirking its duty as regards the education of Negro children.

Our friend, moreover, says he turns sick when he sees a Knights of Columbus advertisement inviting non-Catholics to investigate the Catholic Church. In his own town, the Knights of Columbus is not a Catholic organization but an exclusive club of white men who profess to be Catholics. In his opinion, the Knights of Columbus is not representative of the teaching they advertise. If a non-Catholic Negro investigated the Knights of Columbus along with the teachings of the Church, he would not be attracted by the racial policies of a great number of councils.

This parishioner also takes exception when white priests working among the colored join this lily white organization. He recognizes the validity of the argument that such priests have an opportunity to alter the thinking of this group on racial matters. Still he maintains that priests by the very nature of their office have sufficient opportunity if they so choose. If the Negro parishioners are not good enough for the local council, then the local council is not good enough for the pastor of these parishioners.

One Sunday his pastor asked prayers for the conversion of non-Catholic Negroes. On another occasion the priest asked prayers for Negroes in purgatory. Now our friend knows that it is the practice of the Church to pray for certain groups, still he feels that these requests reflect a black-and-white thought pattern which need not reflect prayer intentions. Oversensitive? Maybe. But this friend exists.

The "Negro Mission"

Our friend also dislikes the habitual use of the phrase "Negro mission" to designate his parish church. White people in town speak of the "Negro mission." They must help the poor priest at the Negro mission. The purpose of his parish church is not simply to work for the conversion of non-Catholics, but to care for Catholics neglected by the "white church." His church has a resident pastor. It is not a mission. He has yet to hear the phrase "white mission." Over-sensitive? Maybe.

This Catholic individual also was surprised when he learned that in a certain town where Negro and white baptisms were recorded in the same baptismal register, the priest inserted the words "nigri coloris" or "coloratus" in the annotation column. Since the law of the church does not require this, he saw no more reason for doing this than for inserting "black hair" in the book. Why should race be included in the baptismal book? If there is no canonically established Negro parish, all Catho-

lics in the town belong to the same parish. Why break them up into races in the baptismal register?

Some say that since there are laws against interracial marriages, the Church should have a record of race for its marriages. But birth certificates record race. Marriage licenses testify to race. It is not necessary to record race in the baptismal register to insure a compliance with the state laws. If the priest wishes to tabulate the number of Negro Catholics in his parish, he should not use the baptismal register for this purpose. So our friend feels.

Of course, our friend says you will still find the "reserved" signs in the back pews of some churches. And he can recall the pastor who insisted that he always makes provision for the colored. "We keep the front pews on the side aisle always open for colored." And our friend is familiar with the obliging usher.

Segregation Is Compulsory

So much for our parishioner. Not all of his fellow Negro parishioners agree with his views. In fact, they say that his life is full of inconsistencies in accepting and opposing segregation. They feel that the segregated church is the only means for increasing Catholicism among the Negroes who live in a segregated community. They feel that they can accept certain features of segregation while opposing the principle of segregation. After all, it is not segregation itself they oppose, but the compulsory nature of imposed segregation. Naturally, our friend would retort that, despite rationalization, Catholic policies of segregation are compulsory.

Some priests assert that the integration of Negroes in Catholic parishes in the South would drive lukewarm Catholics away from the Church. But to this our friend replies in so many words that this is pharasaical scandal. The Church's strict adherence in practice to its teaching on birth-control and divorce alienate many l u k e w a r m Catholics. Should the Church then compromise its practice despite this pharasaical scandal? Or should we say that integration would scandalize the weak and ignorant? How about the scandal given the Negroes?

"You know, birth control is against the natural law, while segregation is not," reply the rationalizers. To this our friend replies that we are not speaking of some vague theories of segregation, but the practice of enforced segregation based on race, with its inherent injustices. Now injustice just as truly violates the natural law as does the practice of birth control or divorce.

Besides, did not our Lord give a commandment of love? "Love?" some reply. "Love is charity. Charity is a virtue. All virtue must be tempered by

prudence." Let us prudently drive the Negro away from the Church in order that by our tempered virtue we may not scandalize the pink-cheeked Catholics.

Christianity Abetting Injustice

Unfortunately, there is no unanimity of opinion among Negroes when they consider the details of segregation. Some Negroes are peace-loving souls who are willing to spend their days under the yoke of segregation with a hope of better days for their children. Others are gradualists who concern themselves not so much with principles as with piece-meal benefits. Still others are the aggressive type as perhaps exemplified by our parishioner. But all groups see the inconsistency of Christianity abetting injustice.

But is the attitude of the Negro the main factor to be considered by the Church in her efforts to convert the colored? Does the mere fact that separate churches will bring more conversions justify the arrangement? Are we willing to accept any and every method to convert the Negro? Is a method that will perpetuate injustice a proper procedure?

Are we practicing true Catholicism in the South? In our zeal for increased conversions, are we distributing a "watered" Catholicism? Are white converts being instructed in true Catholicism? And how can they be when some priests are staunch advocates of segregation? Is the cause of Christ and the Church being advanced by succumbing to the un-Christian more in the South? The Church abhors heresy. Does the segregated Church as practiced in the South smack of heresy?

Pastoral Theology

On Sunday morning about 5,500 people appeared to receive Holy Communion. As the parish church contained only two moderate-sized ciboriums, the missionaries were in a dilemma: how to consecrate enough Hosts to give all Holy Communion? But necessity and American ingenuity came to the rescue: the priest simply took large tin buiscuit cans, lined them with corporals, and filled them with the wafers.—D. J. Corrigan, in *The Liguorian.*

World's Greatest Killer?

What murderer accounted single handed for the death of one quarter of the human race?

Not Genghis Khan, not Stalin, but—Cain.

'Calling Heaven'

Mr. Will Woods

Toward uniform listings in the 'phone book

TELEGRAPH, telephone, radio, television—Pope Pius XII is acutely aware of the necessity of hitching these agencies to heavenly ends. He has named St. Gabriel the Archangel patron of all four and of the men and women whose energy and skill keep the magic industry on the go.

Your 'phone gives you the time of day for the asking. You set your watch by Western Union. Your radio and television tell the hours as programs change. The Papal decree envisions these instruments of human genius driving their forces into eternity.

The telegraph, which feeds the press, the radio and the television which bring the world into the home, are spectacular in their achievements. But it is the little telephone, sitting uncomplainingly in its corner, that in the most serious emergencies of life springs to action. And now, when you can telephone to the ends of the earth, to cars and trains, boats and planes, its quiet utility is magnified.

For physical emergencies it is quickly alerted. If you have no time to look up the instructions in the front of the directory, just buzz the operator, give your address, say "police," "fire," or "ambulance," and lo! the rescuers are on their way.

There is, however, another and infinitely greater emergency which has not occurred to those who make up the telephone directories in many cities and towns. It is almost impossible to locate a church or a priest through their pages.

Why? What's the matter with the way our churches are listed? Aren't they all there in a neat column, headed by the Chancery, with the hours of Masses, too?

Maybe they are in your town. But not in mine! And since mine is no better nor worse than a thousand others in that respect, its name may as well remain a secret.

No Uniform Procedure

After examining dozens of 'phone books from the United States and from several other English-speaking countries, you can see that the listing of Catholic churches shows no uniformity of practice. There are, generally speaking, three procedures in vogue:

1) the alphabetical system;

2) the classified system;

3) the "hunt and don't find" system, if it can be called a system, followed in not a few areas, metropolitan or otherwise.

Mr. Woods lives in California.

Used consistently in Australia, New Zealand, Hawaii, Southern California (Archdiocese of Los Angeles and Diocese of San Diego), Kansas City, Mo., and perhaps elsewhere, the alphabetical system has everything. You merely look for the word "Catholic" in the regular alphabetical directory, and there you are! At a glance you can see where to call for a priest, inquire about a school, or consult any Catholic agency whatever. Headed by the cathedral, the churches are all together, one after the other, followed by the diocesan institutions.

Under the second method, the Catholic churches are listed by themselves in the classified section. They are occasionally printed in a block, headed by the Archbishop or Bishop.

The alphabetical system seems to have a slight edge on the practical side, as it brings the religious schools, organizations, etc., into alignment with the churches. It seems more dignified, too, as the listings of the Catholic churches in the business section of the directory puts them in the neighborhood of every shade of heresy, to say nothing of "Chocolate," "Chromium," "Chop Suey," and "Cigars." But, as a means of getting the information across, the classified system leaves no room for complaint.

In many American dioceses, using one or other of these systems, the hours of Sunday and holy-day Masses are given after the listing of each church. Other details, such as the hours for confessions and Baptisms, are sometimes added. All this demonstrates an admirable anxiety to make the sacred offices of the Church easily available to everyone, especially in the unique emergency of imminent death.

"What's The Pastor's Name?"

The amazing thing is that this careful listing of churches has by no means become the uniform practice for the entire country. There are still too many telephone books in which a stranger cannot find his parish church, unless he knows the name of the pastor.

This can be serious. The moments lost in inquiring among the neighbors or calling up the first church you can find, may well be vital ones, when the shadow of a last illness has fallen upon the home.

In some of the important centers in the United States this chaotic condition is to be found. It is prevalent throughout Canada, too; though in Montreal and Quebec you get along famously, once you know that Catholic places of worship are usually "Eglises" and not "Churches."

You may say it is none of the telephone company's business. But then again, under the heading of public relations, it might

well be a legitimate and profitable part of its business to see that every agency of human welfare is intelligibly listed. With thousands of scientists, engineers, and technicians at work in telephone laboratories to improve the service, it is a pity that important calls should go amiss, or never be placed, because of faulty directories.

It is every Catholic's business, at all events, to make suggestions—maybe even to make a "jingle"—in order that the well-springs of the grace Gabriel announced to men may be available to all.

That "jingle" may be the most eloquent argument of all, for institutional listings are more expensive than personal ones. But they are also incomparably better. Perhaps a saving could be effected by placing all the parish and institutional listings through a single office.

"Roman" or Just "Catholic?"

Another thing—it might be well for us in the United States to make up our minds whether we wish to be known as "Catholics" or as "Roman Catholics." At present we are "Cs." in one place; "R. Cs." in another.

Incidentally, the anachronistic "Roman Catholic" has disappeared from England and the Dominions, judging from their 'phone books. While it would be puzzling for a stranger to find a Catholic Church in London, English suburban directories frequently list the Catholic Church or the Catholic Presbytery.

If you happen to live where Catholic Churches are hidden under a hodge-podge of unrevealing listings—what can you do about it?

Should you be in a position to be heard, whether in the Church or the telephone company, you can and should keep "yapping!" You have common sense on your side and are supported by the practice of a substantial majority of American dioceses.

A girl on the "Information desk" might do a bit of Catholic Action on her own, by securing from the Chancery a directory of the churches and institutions of the diocese and fixing in her mind their location in the territory she serves. One intelligent reply to the question "How can I get a priest?" may save an immortal s o u l. Infrequent though the question may be, its importance justifies the preparation.

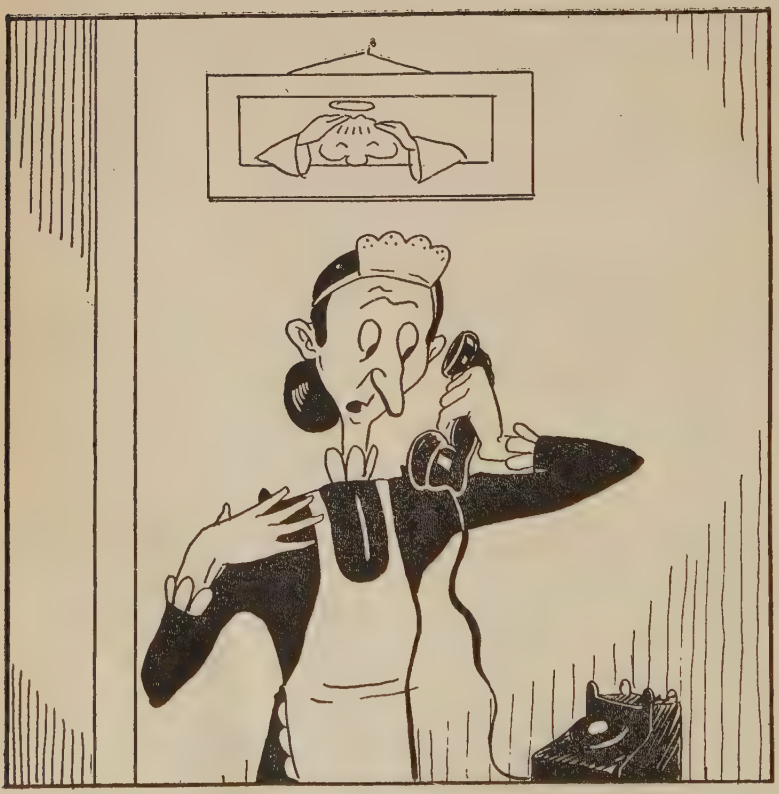
Of course, there would not be any problem at all, if everyone were sufficiently alive to the importance of the Church to make it his business to register at the parish house as soon as he moved into a new community. But we take people as we find them. And, after all, grace is needed by careless Catholics more than by careful ones.

Much of the sacramental system given us by Christ is predicated on the simple fact that

men do not always do what they should. Confessionals would be superfluous if everyone lived habitually in grace!

Finally, if you have no special influence, you can keep "Calling St. Gabriel," to remind him that this is his task. His angelic power is needed, that Christ and His Church may become more visible, more audible and more accessible on the magnificent communications network of the modern world.

JULIE --- Or Housekeepers Are Hard To Get



"I can baptize, if that's any help!"

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

When confession is required to gain a plenary indulgence must it be made specially for this occasion?

No, unless for a Jubilee Indulgence. Otherwise, a confession made twice a month is sufficient as long as the person is in the state of grace (Can. 931, sec. 3).

May a priest sign a promissory note for a parishioner?

Not without consulting the Ordinary (Can. 137). It often leads to loss and regret.

Can I have the Portiuncula Indulgence gained in my secular church on August 1st and 2nd?

No, unless you write to the S. Paenit., Rome, with approval of the Bishop (S. P., May 1, 1939). It is gained generally in Franciscan churches only. In "toties quoties" indulgences, such as November 2nd and Portiuncula, six Paters, six Aves and six Glorias are necessary and sufficient on each visit to the church or chapel (S. P., Jan. 13, 1930).

If a person sells his indulgenced rosaries, is the indulgence lost?

Yes, and also if the rosaries are entirely destroyed (Can. 924, sec. 2). The indulgence is not lost merely by loaning them.

What prayer must be said for the intention of the Pope?

One Pater, Ave, and Gloria are sufficient (S. P., Sept. 20, 1933). The latest book from Rome on Indulgenced Good Works is dated 1950—"Preces et Pia Opera" (Newman Bookshop). The former book was issued in 1938.

Can I get a dispensation from the Breviary for weak eyesight?

Yes, you can, by approval of your Superior or Bishop and with a grave reason. The letter of the applicant is directed to His Excellency, the Apostolic Delegate and it must have the written approval of the Superior or Bishop at the bottom.

A non-baptized married couple become converts together by baptism in the Church. Does the union become Sacramental without any renewal of consent?

Yes, it does, as the Holy See has declared. Every *valid* marriage of a baptized couple is a Sacrament whether they know it or not (Can. 1012). In the above case, they may receive the nuptial blessing after conversion, but there is no regular marriage ceremony.

If, for example, a couple of baptized non-Catholics marry under the canonical age (Can. 1067), is the contract "ipso facto" rendered valid after the right age has been attained?

No, they must know that the marriage was null (which would be rare) and elicit a new matrimonial consent (Cans. 1133, 1134). This law is purely Ecclesiastical, and hence it would not apply to a non-baptized couple.

A non-Catholic soldier now in Korea married a non-Catholic a few years ago. They were divorced. He then attempted marriage with a Catholic woman in court. He wants to know whether this second *marriage can be rectified in the Church. He gave no particular information about baptism or non-baptism but sent the question through a seminarian friend.*

If both in the first marriage were baptized and the union was valid and consummated, nothing can be done—it is a Sacramental and consummated marriage (Can. 1118).

If one was baptized in a sect and the other was *certainly non-baptized,* it can be a Montana Case if he becomes a Catholic. Good proof is needed and the case must be sent to the Holy Office in Rome. It will take about a year if the answer is favorable.

If *both were non-baptized,* there is a case of the Pauline Privilege if he becomes a Catholic and the other conditions for the Pauline Privilege are verified (Can. 1120 ff).

In these cases, we ask the questions about baptism or non-baptism without telling the party the complete Canon Law of the case. It might lead to perjury.

When did the exemption from the Solemn Form of Marriage in Canon 1099, sec. 2, cease to be law—"born of non-Catholics"?

It ceased for any such marriages with baptized non-Catholics if contracted after January 1, 1949. Pius XII changed the law in this matter.

If the heirs are unwilling to pay a bequest to pious causes contained in a last will which lacked some legal solemnities, they should be admonished to carry out the will as Canon 1513 tells us. Suppose they are willing to compromise. Can the confessor allow this on his own authority?

No; cases of the internal forum should be referred to the Sacred Penitentiary, those of the external forum to the S. C. of the Council. In urgency, Canon 81 *cannot* be applied by the Ordinary if the Apostolic Delegate can be easily reached (C. of Interpr., June 26, 1947). The use of Canon 81 (an urgency Canon) is much limited by this latest answer of the Commission of Interpretation (1947).

What is a "moral person"?

It is different from a physical person—such as John Smith. It is a legal or juridical person such as a parish, diocese, province, with the same rights as a physical per-

son has. It is a creation of Church law — a corporation (Canon 100). The American civil law does not recognize Canon Law principles on this subject. The parish or diocese must be incorporated by a civil process.

If a Catholic President of a country is in church may he occupy a place in the sanctuary?

No, but in a special place with prie-dieu just outside the sanctuary (Canon 1263, Coronata, II, n. 839).

When do children incur "ipso facto" canonical penalties such as censures, etc.?

Only after reaching the age of puberty (Canon 2230). Some authors in this matter of penalties say that the age is 14 for both sexes, although the Code puts 12 as the age of puberty for females and 14 for males (Canon 88, sec. 2). This opinion is probable.

A diocesan pastor resigned his parish and entered a religious novitiate. While there, he got sick and went to the hospital. He now is compelled to leave the novitiate and is financially poor. Must the diocese give him support?

He does not lose his diocese except by *perpetual profession* (Canon 585). The diocese in justice must see to his support. Resignation of a benefice should not be accepted unless the cleric has substituted some other title. We are ordained generally on the title of "Service of the Diocese" (Canon 981).

May the assistant with general delegation make the prenuptial investigations required by law (Cans. 1019-1020 ff., Instructio—S. C. of Sacr., June 29, 1941)?

The law puts the obligation on the pastor, as a general rule. Some pastors reserve these investigations to themselves; others let the assistants do all this work. There is a middle course. The pastor remains responsible for all marriages celebrated in the parish, but due to various causes he authorizes his assistants to do some of the work. He should not neglect to give the assistants a chance to get parish experience in all that concerns the care of souls. They are preparing to be pastors. This would imply a knowledge of pre-nuptial investigations, census-taking, financial accounts, baptisms, instruction of converts, preaching, etc. Diocesan statutes generally insist on this.

If a crowd of parishioners and non-parishioners are to celebrate—e.g., V. J. anniversary—on a day of fast or abstinence, who can dispense?

The local Ordinary (Canon 1245, sec. 2). The pastor cannot do so except for an individual or (Can. 1245, sec. 1) individual families separately. A just cause is required.

Sermon Suggestions

July-August ✠ *J. F. Noll, D.D.*

Seventh Sunday After Pentecost

July 20, 1952

Heaven Is A Reward

QUOTED by St. Luke in today's gospel Christ enumerated a doctrine which goes counter to what is taught by many of the modern churches. They claim that salvation comes by trusting in the merits of Christ, their personal Savior. Certainly one who calls on Christ believes in Him, yet it is Christ Himself who said: "Not everyone who says 'Lord, Lord' shall enter into the Kingdom of Heaven, but he that does the will of my Father Who is in Heaven."

It does no good to call on Christ while we refuse to obey the Commandments of God. Against those who claim that we are saved if only we believe, we have the other words of Christ addressed to the young man who asked him: "Master, what shall I do to attain eternal life."

Christ's answer is equally emphatic. He said nothing about trusting in Him, or even believing in Him, which was presupposed, but he said: "If thou will enter into life, keep the Commandments."

Some Thoughts To Develop:

God would not be God if He could be indifferent towards the conduct of His children. The atonement Christ made on Calvary for all mankind only made it possible for people to enter Heaven. Up until that time the gates of Heaven had been closed against everyone, including the holy people who lived before His coming, such as Abraham, Moses, David and His prophets. This fact should be proof sufficient that there was even in the Old Law a place outside of Heaven and Hell.

These people could not enter into Heaven until after Christ's atonement was made, and certainly they were not in Hell. They were detained in the place which we call Limbo. Many of them, for their venial sins, or to discharge the temporal punishment due to other sins, went through Purgatory before they entered Limbo, the place where they awaited the coming of the Messias and His redemption.

While it is true that the atonement on Calvary was sufficient to appease the Heavenly Father for the sins of all people, it certainly would not mean that all people would be saved merely for believing the historical fact that the Son of God came into this world to die for us, and did die for us. The merits of that atonement were to be applied to each individual who would comply with all God's terms for salvation, which include Bap-

tism, faith, membership in His Church and the observance of His Commandments.

Certainly, God the Father never intended that the atonement effected by His Son should do away with the need of having His laws observed, or to make grievous sin less evil. He intended the very opposite. He intended that the love of the Son of God should be reciprocated by men. Christ Himself taught that "if you love Me you will keep My Commandments."

In the same gospel Christ warns all Christians against "false prophets" who teach a contrary doctrine. Those false prophets are found in practically every religion outside the Catholic. They even go so far as to say that we are already saved after we will have repented of our sins, not according to God's way, but in a direct indefinite confession to God.

Good works are emphasized in addition to faith by Jesus in these words recorded in the same gospel: "Every tree that brings not forth good fruit shall be cut down and cast into the fire." Did not Christ curse the barren fruit tree, whereupon it withered? This tree had borne no evil fruit, but it did not produce any fruit and on that account it was cut down.

Hence there is hardly any chance for people to be saved who merely avoid evil; they must actually do good.

Conclusion: You are heretics if you believe that God will be satisfied if only you do not offend Him grievously, whether you ever do any good or not. Heaven is a reward for service rendered and not merely for the avoidance of wrong doing. God is ever giving us actual grace to perform good works. If we refuse to use it we displease Him and cause Him to be less generous with His grace in the future. You have been taught that without God's grace we can do nothing meritorious for salvation.

Eighth Sunday After Pentecost

July 27, 1952

Bank Account For Eternity

IN the gospel for this Sunday a parable, very easy to understand, was uttered by our Divine Savior. It is the Parable of the Rich Man and the Unjust Steward. The rich man is God Himself, infinitely rich, from Whom all blessings come, temporal and spiritual, on Whom every individual in the world is absolutely dependent, Who created us, Who will call us to render an account of our stewardship.

The most precious riches of God are His Sacraments and the graces which they give. Through the first of them we are "born again" to a higher life and elevated from the rank of creature to the rank of "child of God and heir of Heaven." This relationship can be lost when we knowingly and wilfully alienate ourselves from God by violating one of His important laws. But it can be restored through another Sacrament known as the Sacrament of Penance.

Some Thoughts To Develop:

These two Sacraments are called "Sacraments of the dead," because

our soul did not possess supernatural life before our Baptism, and it had lost that life by grievous sin and could not regain it without the Sacrament of Penance.

The other five Sacraments are called "Sacraments of the living" because they may be given only to those whose souls are in possession of sanctifying grace, which means the supernatural life.

It is not fair to God, and it is harmful to ourselves, to subordinate God's spiritual blessings to the temporal. Our hearts are set on temporal goods, yet we seldom turn to God in thanksgiving for them, such as the rain and sunshine needed to condition the soil on which the food needed for our very existence is dependent.

The greater part of human beings accept other temporal gifts, such as good health, their occupation, as a matter of course, without ever turning their hearts to God in gratitude.

But they are still more remiss in relation to spiritual gifts which God esteems infinitely higher than anything else, and concerning which we must give an accounting at the time of our death.

The unjust steward was accused of "wasting his goods." Is there any one of us who does not waste a great deal of grace by not acting on inspirations we receive, by neglecting our prayers, by absenting ourselves from the Sacraments?

Conclusion: Our Divine Savior closed His parable by noting that "the children of this world are wiser in their generation than the children of light." The children of this world are those who live for this world, who try to accumulate the goods of this world, who think of providing for their old age and for their children's temporal needs. The children of light are members of God's Church most of whom do not reduce to practice the same principle according to which the children of this world act. They should be more intent on "storing up treasures in Heaven," building up a big bank account to be enjoyed not for a little while, but eternally.

Ninth Sunday After Pentecost

August 3, 1952

Be Loyal To Jesus

ONE of the most touching scenes in Christ's life is depicted by St. Luke in the gospel of this Sunday. It represents Christ stopping as He approached Jerusalem, looking over the city from a place of eminence and, recalling how it had abused so many graces which would eventually cause its physical destruction as well as the eternal destruction of most of its people, weeping over it.

The tears He had shed were tears of love for a city which had been the seat of government of His chosen people over many hundreds of years; a city which had become more dear to Him because He used its temple on so many occasions to teach and instruct. It is written: "He taught daily in the temple."

Loving the city so much, we can understand how He felt when He was forced to utter these words: "The days shall come upon thee; and thy enemies shall cast a trench

about thee, and compass thee round and straighten thee on every side, and beat thee flat to the ground, and thy children, who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast known the time of thy visitation."

Some Thoughts To Develop:

That prophecy of Jesus was fulfilled to the letter less than forty years after He returned to Heaven. Titus, a pagan Roman Emperor, invaded the city of nearly 2,000,000 which was surrounded by walls, and destroyed its temple, its homes, its people.

Now what lesson does all this contain for us? Jerusalem is a figure of this world, which must expect the same sort of fate unless its people, realizing the things that are to their peace, return to God.

Nearly 1700 years ago the entire Roman Empire, which dominated most of the then populated world, was converted from paganism to Christianity. This did not come about suddenly. For three centuries Christ's followers, nearly every one of whom was loyal unto death, were persecuted in most inhuman ways, but because of the loyalty of the people, they triumphed and pagan civilization collapsed.

The pagans were not as guilty as the Jews because they had not been a favored people. They did not even know the God Who loved the Israelites so much.

In the year 1000 all of Europe, including kings, queens, emperors were Catholic, but 500 years later there was a great apostasy in some nations, forced on the people by tyrannical rulers. In our day there is a greater apostasy, also enforced on the people of Russia and many other countries by tyrannical governments.

Conclusion: From the modern pagan world, where missionaries have been accomplishing many conversions amid difficulties, Christ is being driven out. We live amid the greatest apostasy from Christ and God in history. If we would be truly loyal to Jesus, we must not only offer our prayers and our sacrifices, but exercise a daily apostolate to draw others to God. If all Catholics did this, it is likely that God would withhold his justice and not destroy the world as He did Jerusalem for a similar reason.

Tenth Sunday After Pentecost

August 10, 1952

Be Like The Humble Publican

OUR nation is better off than any other nation in the world from the material standpoint. It labors under a debt, it is true, which represents practically the entire money value of every factory, mill, church, school and home in the United States. Yet, everyone is employed, no one is hungry, and we are not molested by spies who are watching our conduct.

But are we great in the eyes of God? Last Sunday we noted how Christ wept over Jerusalem which He loved, because it had apostattized from God; because it "had not known the things which were to its peace." Our nation, for the most part, has done that. Fully

one-half of its citizenry does not know God and, therefore, never prays to Him. Ignoring Him throughout the week, they do no better on Sunday.

Some Thoughts To Develop:

According to J. Edgar Hoover our country spends more than $15,000,000,000 every year to prevent crime and care for criminals, which is several times as much as it spends on education. Our is a country of broken homes—10,000,000 former husbands and wives and parents of children are separated from one another, and, to use Christ's own words, are "living in adultery."

A country has no reason to boast if the majority of its people just seek a good time on the way to hell. It is as condemnable as was the Pharisee in today's gospel, who boasted of his righteousness, and looked down upon the humble publican.

Our highest ranking statesmen have been acting like that Pharisee, telling the people of our prosperity and power and pretending to be competent to save the world without any assistance from Heaven.

I would not have you believe that there are not a great many good, holy, humble, prayerful people in the land, for there are. They are praying for those who govern them; praying for the restoration of peace, imploring God to bring our present war to an end. I say there are a great many of these, but they still constitute but a small minority.

Catholics themselves, representing 20 per cent of our nation's population, would be a minority strong enough to hold back the wrath of God, just as Abraham was when he pleaded with God not to destroy two cities in the Old Law because of their wickedness.

God was willing to yield to Abraham if only an exceedingly small minority could be found who were without any doubt on His side. They could not be found, and the destruction eventuated. God was willing to spare these cities if a much smaller minority than the Catholic groups were truly loyal to Him. Hence, I repeat, there is a sufficient number of Catholics in this country to save it and even any other country from destruction.

But they are of the luke-warm kind, doing the minimum imposed on them by the Commandments, offering prayers by rote without having their minds on them, and, instead of showing the rest of their countrymen how to live, are imitating them. This is not the way to appease God. We must become like the humble publican in the gospel, who, standing afar off, struck his breast, saying: "God be merciful to me a sinner."

Conclusion: Christ, who witnessed the prayer both of the Pharisee and of the publican, pronounced His verdict on both. He rendered His verdict in these words: "I say to you this man (the publican) went down to his house justified rather than the other, because every one who exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

He who prays constantly and fervently for the grace of perseverance will achieve it with infallible certainty.—*Suarez.*

Book Reviews

Noteworthy Achievements

WE have always had a warm regard for and sense of gratitude towards translators, and we have also thought that they are the forgotten men of literature. One reads Goethe in translation perhaps, because one does not know German; or studies the Bhagavadgita with the help of an English version because quite certainly one does not know Sanskrit. Then one discusses the great works and quietly forgets an immense indebtedness to the patience and industry of a scholar whose name cannot even be recalled.

This month we would like to single out two translators for having brought to completion works of great value largely inaccessible to the average reader, even though priests are not likely to fall under this category.

Father Philip T. Weller has now finished the third and final volume of his translation of the Roman Ritual (it is actually volume two in the series). Bruce brings it out—"Roman Ritual," Christian Burial, Exorcisms, Reserved Blessings, etc., (pp. 480, $8.75 or $9.75, depending on binding).

Of the Ritual a reviewer has said, "It has been kept too long in the sacristy . . . Now it can come into the school and home and become a book of meditation and inspiration" (Rev. Thomas F. Stack, in **The Catholic Art Quarterly**). To this we answer, Amen!

Newman Press announces the translation of two works of immense import related to St. Vincent de Paul—"The Life and Works of St. Vincent de Paul," by Pierre Coste, C.M. (3 volumes, $15.00) and "Conferences of St. Vincent de Paul," both translated by Father Leonard, C.M. (4 volumes, $16.00). These are reissues, be it noted, but that does not detract from their value. On the contrary, few among us have failed to profit by Newman's recent policy of making available outstanding works hard to come by or buried in libraries.

Coste's study of St. Vincent de Paul seems to have won a special place for itself over the years: in June 1933, the French Academy awarded it the **Grand Prix Gobert**, its highest award for historical work; Archbishop Goodier felt it was "not likely ever to be superseded."

"The Conferences of St. Vincent de Paul" are those which he gave to the Sisters of Charity, but they are no ordinary conferences. They are the result of discussions the Saint held with his charges, and contain not only his directions for their guidance, but the questions of the Sisters themselves and their own answers to his questions. Immediately after each conference the Sisters hastened to reproduce it as exactly as possible, sometimes getting the Saint's own notes and submitting their copy to him for correction. They have then about them a certain piquancy and charm that makes them unusual, even apart from the imprint they bear of Saint Vincent.—G.J.G.

Our Lord
by Rev. Gerard Lake, S.J.

Newman Press, Westminster, Md., 1952, pp. 123, $2.00 (cloth), $1.00 (paper)

FROM Ur and Abraham to Jerusalem and Pentecost is quite a step, and to attempt to record even the major historical events of that period in 123 pages may seem to be overly daring. However, in this brief life of Christ, Father Lake handles the assignment well. He gives a lightning review of Christ's antecedents, then tells the story of the Savior in a straightforward and eminently readable manner.

In the matter of chronology some scholars will undoubtedly challenge Father Lake's choice, but almost any choice in this matter is open to debate, and one must choose or write nothing. Again, Father Lake has not hesitated to draw on probability where fact is wanting, making no distinction between the two. Yet it must be admitted that by so doing he has added depth and reality to the narrative and increased in no small measure the book's simple charm.

As the author states, the book was written to answer a need. That same need many a priest has realized when, in instructing a convert, he comes to the point where he finds that he or she must know more of the story of Our Lord. Often one book is too long, another too deep. This little volume is neither, because it has been tailored to meet just such a situation. It is easy to read, easy to understand, and easy to recommend. — Raymond W. Gribbin, Baltimore.

Apologetics for the Pulpit
by Rev. Aloysius Roche

Templegate Publishers, Springfield, Ill., 1952, pp. 771, $4.25

THIS is a new one-volume edition of Father Roche's series of instructions, available previously in three volumes. It hardly needs an introduction or endorsement in view of Father Roche's reputation.

We might, though, remind you that there are in it three sets of forty lectures each, which pretty thoroughly covers the field of modern apologetics, and covers it pretty well in a modern and persuasive way.

"Templegate," by the way, is the American representative for Burns, Oates & Washbourne. Orders sent to England, we are informed, will henceforward be referred to Templegate.—G.J.G.

The Voice of the Irish
by Blanche Mary Kelly

Sheed & Ward, New York, 1952, pp. 340, $4.25

THIS work grew out of a series of lectures on the Gaelic Renaissance which Dr. Kelly delivered over a period of several years at Mt. St. Vincent's College, New York. It has a twofold purpose: to assemble the essential and distinctive facts of Irish lit-

erary history in one volume; to show in proper relief and perspective one phase of that history, the so-called Renaissance itself.

The result is a delight even to the uninitiated. Dr. Kelly is a master of exposition who hides the apparatus of her broad learning under a smooth, eminently readable, and interesting style.

The reviewer, who is no expert, will leave it to the experts to pass judgment and, undoubtedly, to wrangle here and there over niceties. It is, indeed, one of the merits of this book that Dr. Kelly has kept her feet firmly on the broad and straight path and has not deviated into by-passes which would interest only another specialist.

"The voice of the Irish is once more audible not only in Ireland but throughout the cultivated world," she remarks; and for that cultivated world which wants to hear more of the voice she acts as an eminent impressario.

This is the kind of book you will want to have easily accessible; you will find yourself picking it up again and again.—G.J.G.

Stories for Discussion

by Rev. William Doty

Joseph F. Wagner, Inc., New York, 1952, pp. 168, $2.75

FATHER DOTY, author of the successful "Fire in the Rain," turns here to one of his favorite interests, catechetics, and offers an unusual device for the use of study groups, an adaptation of the old theological method of casuistry. It promises to be an effective way to enliven discussion and to make abstract issues real and pertinent.

Father Doty herein provides stories turning about some moral question of the day, brief, to the point, and well told. These he would have someone in the group read to the others, then have the group itself answer the rather searching questions he has appended, and move on from there to further discussion.

One should, no doubt, have used the book in working with a group in order to pass competent judgment on it, but the reviewer, though lacking such opportunities, confesses himself very much impressed with Father Doty's idea and his development of it.—G.J.G.

The Mystical Evolution in the Development and Vitality of the Church

by Rev. John G. Arintero, O.P.

B. Herder Co., St. Louis, Vol. II, pp. 517, index, $6.00

WITH this volume Herder completes the translation from the Spanish of the massive work of Father Arintero. This second volume is concerned with the development of the interior life of the individual and of the mystical evolution of the Church.

The author draws largely on the actual writings of the mystics themselves as well as on the theoretical principles of theology and furnishes us in the process with a kind of thesaurus of spirituality.—G.J.G.

Elizabeth Beyley Seton

by Annabelle M. Melville

(Foreword by the Most Rev. John M. McNamara, D.D.)

Scribner's Sons, New York, 1952, pp. 411, notes and index, $4.00

MRS. MELVILLE, a trained historian, graduate of the Catholic University of America, brings to her task not only the fruits of her graduate training in an excellent school, but the advantages of close cooperation with the Sisters of Mother Seton's community and the benefits of new and hitherto unused material.

She seeks in this new study of Mother Seton to set that noble woman into her historical context, to dispel errors and misunderstanding that have grown up around her, to dissipate pious and even probable myth, and to ascertain exact details of her life. The work, then, is scientific in the best sense of the word, yet it is at no time heavy or pedantic.

One can accept with confidence the judgment of Bishop McNamara, himself a careful student of Mother Seton's life and an ardent admirer of her virtue, that this is "an outstanding biography of a great servant of God" . . . which "no future historian of Mother Seton can afford to by-pass."

This reviewer welcomes its appearance not only for its service to truth but in the hope that it may stir up increased interest in Mother Seton and a more widespread knowledge of her remarkable life. Regrettably it must be conceded that, in spite of the concentrated efforts of comparatively few but ardent and able protagonists, the name of Mother Seton has not yet come into its own. It is not easy to explain this failure—the life of Mother Seton has been so inextricably bound up with the history of the infant Church in the United States; it is so charged with heroism and sacrifice and courage; in many ways, it is itself so typically Catholic and American.

May Mrs. Melville's work succeed in making Mother Seton known and loved.—G.J.G.

The World's First Love

by The Most Rev. Fulton J. Sheen, D.D., Ph.D.

McGraw-Hill, New York, 1952, pp. 285, $3.50

THE only surprising thing about Bishop Sheen's latest book is that it has come so late. Since it is a book about Our Lady, and since the Bishop has long had a deep devotion to her, we might have expected it to have come earlier on the author's list of thirty-six published works. However, late or soon it is a welcome addition.

The book itself is written in two parts, the first being entitled "The Woman the World Loves" and the second "The World the Woman Loves."

In the first part the author reexamines the historical and theological facts about Our Lady, uncovering little that most priests do not already know. This is to be expected. But even here he has followed, sometimes happily and sometimes artificially, the ancient maxim, **Non nova, sed nove.**

In the second section Bishop

Sheen does even more, by bringing to light from time to time what for most of his readers are certainly nova. He writes about devotion to Our Lady among primitive tribes and the honor accorded the "Pilgrim Virgin" in many parts of the world. He examines Our Lady's place in the Koran, and finds endless parallels in Scripture for the events in her life. Here, too, he presents a splendid chapter on the Rosary and a highly original chapter on Mary's Seven Sorrows.

Throughout the work there is much philosophizing and much magnificence. One is, at times, tempted to say that there is too much of both, but the method employed here is the one Bishop Sheen has employed constantly in his more recent works and it may be reasonably presumed that he knows what his public wants.—Raymond W. Gribbin, Baltimore.

The People's Priest

by Bishop John C. Heenan

Sheed & Ward, New York, 1952, pp. 243, $2.75

BISHOP Heenan of the (English) diocese of Brentwood actually wrote the conferences that make up "The People's Priest" before his rather recent consecration. They were given to his fellow-priests at a retreat. And a rather remarkably good retreat it must have been!

By way of preface, His Excellency rather diffidently makes the observation that the secular priest labors under special difficulties in giving a retreat to his fellows; that "his only advantage is that he knows in intimate detail" their common way of life; that consequently, at the worst, he is "not likely to be impractical." We cite his very words, for he has above all been practical here and he evidences a knowledge of the life which is indeed comprehensive.

"There is scarcely any more beautiful relationship in the world than that between the good priest and his people"—this is the basic insight of the book. Bishop Heenan seeks, simply, out of his twenty years experience, to set down the means of promoting and preserving this relationship. His work is extremely practical, almost exclusively pastoral in content, but it rests on a few preliminary chapters, briefly but well done, which assert the perennial and prime importance of the interior life.—G. J. Gustafson, S.S., Seattle.

The Greek sage Menander wrote, after observing the conduct and ways of the people around him, that "the chiefest source of sorrow for mankind is too much prosperity."

Here's an oddity: It is possible for an airplane to fly lower than a submarine can dive. The Sea of Galilee, where planes land, is 680 feet below sea level, far beyond the record depth of undersea boats.—*Irish Catholic.*

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

JULY, 1952

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Journey Into Unknown
Love Adventures
Love at First Sight
Love Confessions
Love Diary
Love Memories
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Love Experiences
Love Letters
Love Romances
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Dangerous Love
Elements of Shame
For a Night of Love
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Geraldine Bradshaw
Her Private Passions
Hollywood Reader
Home to Harllelmlll
Hope of Heaven
How Brave We Live
Impatient Virgin
Judie Greenway
Julie, Alabama Boy in Harlem
Kept Woman
Line on Ginger
Louie Beretti
Madam Is Dead
Moron
Never Come Morning
Nigger Heaven
Night Club Girl
Nina
Ninth Avenue
No Bed of Her Own
Perversity
Possess Me Not
Star Lust
Taffy
Temptation
The Chastity of Gloria Boyd
The Werewolf of Paris
The Woman Aroused
Two Beds for Roxanna
Tough Kid From Brooklyn
Untamed Darling
Waiting for Willie
Virgie

BANTAM PUBLICATIONS

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Angel's Camp
Anna Becker
A Room on the Route
A Rage To Live
Bright Feathers
God Has a Long Face
Here Comes A Candle
Low-Down
Scottboro Boy
So Many Doors
The Chinese Room
The Dream Merchants
The Strange Woman
Thieves Market
Tomboy
What Makes Sammy Run

DELL PUBLICATIONS

Backwoods Woman
Crosstown
Diamond Lil
He Had Three Love Affairs
Hellcat
The Harem
The Sunnier Side
Untamed
You Play the Black and the Red Comes Up

GOLD MEDAL PUBLICATIONS

A Man of Parts
And Be My Love
Appointment in Paris
Bargain in Blood
Cassidy's Girl
Cocotte
Crockett's Woman
Curtain Never Falls
Death for Mr. Big
Devil's Mistress
Don't Get Caught
Fear Comes Calling
Find This Woman
Fires That Destroy
Fools Walk In
Gay Ghastley Holiday
Get Out of Town
Handsome
Hell-Bent For Danger
Here Is My Body
Hill Girl
House of Flesh
Home Is the Sailor
I Have Gloria Kirby
I'll Find You

I, Mobster
Judge Me Not
Murder for the Bride
Of Tender Sin
Renee
River Girl
Saratoga Mantrap
Santan Is A Woman
Shanghai Flame
So Rich So Dead
State Department Murders
Stolen Woman
Tears Are For Angels
The Brass Cupcake
The Chinese Keyhole
The Creeping Shadow
The Decoy
The Devil's Mistress
The Forbidden Room
The Golden Woman
The Killer
The Sheltering Night
The Sure Thing
The Tormented
The Violent Ones
13 French Street
Thunderclap
To Hell Together
Unpossessed
Westport Landing
Weep For Me
Women's Barracks

LION PUBLICATIONS

Arena of Love
All Thy Conquests
Cage Me A Peacock
Dark Tunnell
How Sleeps the Beast
My Flesh Is Sweet
Spring Riot
Slight Case of Scandal
The Big Nights
The Cheat
The Savage
Trouble Follows Me
We Too Are Drifting

PERMA PUBLICATIONS

Divine Mistress
The Well of Lonliness
The Color Of Blood
Unconquered

POCKET BOOK PUBLICATIONS

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Pride's Castle
Did She Fall
Face of a Hero
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Nana
Sexual Feeling In Married Men and Women
Skin and Bones
The Bishop's Jaegers
The Glorious Pool
The Hepburn
The Man with the Golden Arm
The Night Life of the Gods
The Sexual Side of Marriage
Turnabout

POPULAR LIBRARY PUBLICATIONS

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A Yank on Piccadilly
Bed She Made
Casualty
Dark Drums
Duke
Girl on the Make
Her Life to Live
It's A Free Country
Jailbait
Love Me Sailor
Mamie Brandon
Mooney
No Narrow Path
One By One
Please Send Me Absolutely Free
Season For Passion
Soldier's Daughters Never Cry
The Magnificent Courtesan
The Spring of Love
The Spell
The Traitor
The Wolf That Fed Us
Wintertime

PYRAMID PUBLICATIONS

Cry Shame
Divided Path
Farm Girl
French Doctor
Madeline
One By One
Roadside Night
Swamp Girl
Sinful Cities
Teen Age Vice
The Bed She Made
The Divided Path
The Shame of Mary Quinn
The Spell

RED CIRCLE PUBLICATIONS

Affair
Art Colony
Blondes Are Skin Deep
Cage Me a Peacock
Glass Lady
Joy Street
The Savage

SIGNET PUBLICATIONS

Appointment With Fear
A Swell-Looking Girl
A Woman in the House
A World I Never Knew
Cornbread Aristocrat
Country Place
Devil in the Flesh
Follow Me Down
Forever Amber
God's Little Acre
House in the Upland
I. O. U. Murder
I Should Have Stayed in Bed
I, The Jury
Journeyman
Judgment Day
Knock on Any Door
Meg
Memory and Desire
Native Son
Night Unto Night
One Lonely Night
Place Called Estherville
Portrait in Smoke
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
Tale of Poor Lovers
The Big Kill
The Daughter
The Future Mr. Dolan
There's No Home
The Runaways
The Sheltering Sky
The Short Cut
The Sling & the Arrow
The Woman of Rome
The Young Lions
This Very Earth
Tiger In The Garden
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
World Full of Strangers

MISCELLANEOUS

Artist Model
Case of the Cancelled Redhead
Cellar Club
Come Night—Come Desire
Dagger of Flesh
Dance Hall Girl
Four Dames Named Sin
Give Me Ecstasy
Gin Wedding
Her Candle Burns Hot
Love
Night of Ecstacy
Passion Has Red Lips
Play Rough
Reno Tramp
Scarlet Lil
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Street Girl
Street of Dark Desires
Street of Sin
Tease the Wild Flame
Temptress
The Affairs of a Mistress
They Call Her Easy
Thrill Girl
Thrill Me Suzy

Tonight For Sure
Torment
Tough Cop
Wanton By Night
Warped Woman
Where They Breed

MAGAZINES

Actual Romances
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective

Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time

Candid Photography
Cartoon Humor
Cheers
Comedy
Complete Detective
Color
Cover Girl Models
Crime Annual—1952
Crime Detective
Crime Exposed

Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1952
District Attorney Detective

Eyefull

Fact Detective
Famous Models
Famous Police Cases
Fantastic Adventures
Figue Photography Annual
Flirt
Focus
Foo
Fun Parade
Gala
Glamorous Models
Good Photography

Headquarters Detective
Hit

I Confess
Intimate Romances

Joker
Jackpot
Jest

Laff
Laff-Annual
Life Romances
Lilliput
Line-Up Detective
Love Diary

Man to Man
Modern Man
Movie Spotlight
Movies
Movie Play
Mr.
My Confession
My Romance

Nifty
Night and Day

Our World

Pace
Pack of Fun
Paris Life
Peep Show
Personal Romances
Photo Arts
Photography Workshop
Picture Follies
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Police Detective
Real Detective Cases
Real Romances

Real Story
Real Western
Revealing Romances

Salon Photography
Secrets
Sensational Detective Cases
Sexology
Show Girls
Sir
Smash Detective Cases
Stag
Stare Winter
Special Detective
Sunbathing
Sunshine & Health

Tab
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crimes Detective
True Crime Cases
True Life Detective Cases
True Police Cases

21-The Magazine For For Young Men

Uncensored Detective
Underworld Detective

Vue

Wham
Wink
Whisper
Wit and Humor

Your Psychology

Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill. Edited by the national office of the N.O.D.L.

Good Timing

A priest and a Protestant clergyman were going in a taxi to the railway station. The minister found his watch had stopped.

"It's most annoying," he said. "I always put such faith in that watch."

The priest's eyes twinkled. "In a case like that," he observed, "I think good works would be better."—**Redemptorist Record.**

Continued from page 492

May 15 edition. Nor is this the extent of it.

The Living Church, May 4, 1952, the voice of the Episcopal church in America, has reprinted the address of the Very Rev. James Pike, Dean of the Cathedral of St. John the Divine, and chairman of the Department of Religion at Columbia University in New York City. Dean Pike was especially enflamed at Conant's address:

"This attempt (Conant's) to impose a monolithic educational philosophy on all the youth of the land is not democracy at all, it is totalitarianism. The first thing that totalitarian regimes try to do is to destroy any competitive educational systems which would provide the students an outlook transcending the State and the aims of the leaders. Democracy is not some state-controlled common philosophy and ethics, which avoids 'divisiveness'; democracy is the freedom to have one's own fundamental beliefs and to communicate them to one's children in the most effective way possible. Democracy is the freedom to be divided by fundamental beliefs and the privilege to seek to persuade others of their truth.

"Democracy is not conformity; it is the privilege of non-conformity. The independent schools pre-date the state-controlled schools both here and in England, and their existence and health preserves the essential pluralism of our culture. Their existence is as much a part of American life and history as the more recently developed state system."

Dean Pike also warned that to avoid the "threat of a monolithic state-controlled education," the American people must do everything to encourage and support the private school idea. The freedom of the parent to provide either "a secularistically grounded or a religiously grounded education" should forever be unimpeded, Dean Pike said.

"Those grounded in the naturalistic philosophies of such as Professors Dewey and Meikeljohn have by and large gained control of our public educational systems, and our Supreme Court (Dean Pike spoke before the recent Supreme Court decision was announced. Ed.) has barred any challenge to this philosophy within the classroom by Church-and-parent-supported religious education. . .

"Those of us for whom the State is not the ultimate loyalty actually believe that in this way (allowing religious education for those who wish it) the State will best be sustained. Unity of thought and attitude is not the best democracy, nor can democracy be taught by simply talking about 'democracy' or 'citizenship.' Democracy is the finest ethical flower of deeply grounded religious conviction in a culture."

Diametric Opposition

A position diametrically opposed to the Pike thesis of parochial and private schools was taken in a recent article which appeared in **The Churchman** (May 15, 1952), an independent journal of the Protestant Episcopal Church. The author, Emerson W. Harris wrote

under the heading: "Close Parochial Schools—Culture and Democracy Demand It."

Thus on the one hand we have Dean Pike defending parochial schools in the name of democracy and culture, and on the other, Mr. Harris demanding that they be closed for supposedly the same reasons.

Mr. Harris began by saying:

"The parochial schools pose a problem for the American people. The problem promises to become greater in coming years. I suggest, therefore, that we consider closing all parochial schools.

"To delimit the discussion let me say that I think denominational colleges make a fine contribution to our life. It seems to me that the place for real religious education is on the college level, Protestant and Catholic, though I exclude private schools."

After these introductory words Mr. Harris went on to relate some tales of his childhood and particular the "divisiveness" and "tension" which became impressed upon him when he first learned that there were children who didn't attend the public elementary schools. "Catslickers" they were called, and these "Catslickers" had a tough time becoming integrated when they in time came to the public high school. Mr. Harris deplores the "hardships" imposed on all these children and he asked that, in the name of democratic unity, parochial schools be abolished.

"As a democracy we must build a common life among our people. We are fighting racial discrimination and anti-Semitism on the one hand, but in building cultural segregation through parochial schools we are undoing with our left hands what our right hands would build. Where but in public schools, where all children come together in study and in play, can we reinforce these elements of democracy so essential to national survival. It is only reasonable then that we who desire our free life to continue strong should seek the abolition of all parochial schools."

* * *

THE SPANISH-AMERICAN 'WAR': The controversy between **America, The Indiana Catholic and Record** and **Ecclesia** has not gone unnoticed in the secular press. The New York **Times** and **Herald Tribune** featured the news story as page one material. The Washington **Post** and the **Evening Star** picked the A.P. version and featured it prominently. Only the **Christian Science Monitor** has come up with editorial comment, however. On May 19 the **Monitor** called the "debate" very "interesting" adding that it has "significance for many outside the Roman Catholic Church, since it concerns the attitude of that institution toward religious liberty for other denominations."

The **Monitor** cited Father Hartnett's remarks that "on the general issue of church-state relations two different views are in competition today in Catholic circles. The Spanish view is perhaps more common. The other, the more liberal view, is also widely accepted."

The **Monitor** pointed out that in opposing **Ecclesia's** point of view as "unnecessarily harsh" the editor of **America** did not deny Car-

Capital Outlook

dinal Segura's doctrinal position; he only argued that his also is permissible according to the teaching of the Church. To this the **Monitor** made the following comments.

"This seems little enough to urge for religious freedom. Non-Catholics naturally are disturbed at times by the exclusiveness of Roman Catholic claims. Clerical spokesmen seek to allay these fears by averring they can foresee no change which would make separation of church and state less desirable in the United States. But concerning the Spanish thesis, non-Catholics feel a concern of their own over whether the western, more modern point of view really is persuasive to the Vatican."

Currente Calamo

Continued from page 485

Gutenberg, a Roman Catholic printer, was printing a Roman Catholic book (the Latin Vulgate) for Roman Catholics, a little effort on our part will do much to exploit the Protestant observance as a means of showing how the Roman Catholic Church valued the Bible before, during, and after Gutenberg.

The Confraternity suggests observances (September 28 to October 4) in churches, schools, and homes; special issues or features in the press; displays in libraries, information centers, club-houses; radio and TV coverage; school assemblies, classroom assignments; sermons, panels, lectures, quizzes, parish society meetings; parish programs on "St. Jerome's Night"; exhibits, window displays, cooperation with public libraries, insertions in local papers. (Every pastor could at the very least write a tactful if pointed letter to the editor of his local paper.)

The Confraternity of Christian Doctrine, at 1312 Massachusetts Ave., N.W., Washington 5, will have kits available for the asking, including posters, mats, display ideas, sample programs for local school and adult observance, outlines for evening programs, reprints for local press release, etc.

They ask, in return, that you keep them informed on your plans so that they can get out news stories on the Catholic observance of this anniversary.

'Do They Do Any Good?'

THE mailman slid the package across the vestibule and it hit the front door with a thump.

"More pamphlets," said one of the assistants. "Do you really think they do any good?"

Well, there is one pamphlet alone that to our certain knowledge has been instrumental in bringing over 3,000 converts under instruction. How do we know? Because its back cover is a government-reply card making application for instructions, and over 3,000 of those cards have so far found their way through the mails back to the publisher.

When you see someone picking over your pamphlet rack, you see a person choosing a sermon or a ferverino tailored to his own peculiar needs. He may reach for a pamphlet on temperance, purity, marriage; it may be a booklet of

indulgenced prayers, formulae for making the holy hour. Whatever it is, if he buys it, it's because he has a special need for help on that particular point.

Preaching from the pulpit, we have to scatter our shot. We don't know whom we're hitting or how effectively. But the pamphlet is a dead shot, prepared generally by an expert in his field, persuasively written, censored and licensed by the Church. It is read with interest and then—being in more or less permanent form—it kicks around, read and re-read, until it falls to shreds.

Every church should have a neatly kept pamphlet rack with a variety of titles. You probably won't make a profit on it, but you'll at least break even, and you'll be doing a lot toward the adequate instruction of your parishioners.

You Think You Have Problems!

A LETTER from our Dominican friends, missionaries in Nigeria, raised our eyebrows to the point where they almost fell off. This particular Father was talking about marriage as it exists down their way.

"There is no embarrassment or social stigma attached to concubinage, bigamy, spurious and illegitimate children in our mission," he writes. "Nine out of ten of our weddings pre-exist as common-law marriages. At one of our recent weddings the children were the flower-girls; at another wedding, the bride was carrying the baby in her papoose as she knelt at the altar to give her consent."

The dowry system in Africa has made a commodity out of marriage and has led to a real traffic in women. The "bride price" is paid by the man to the girl's parents. It varies from one to $5,000. Once the dowry has been paid, the girl is released to the man. This is the essence of marriage according to native law and custom. Even Catholic parents follow this custom. They release their daughter, even though the couple will not be married in church for many months, or even years. The reason given by the parents is economic. Why continue to feed her once she has been paid for?

"Hence, in our pre-nuptial investigations, we always ask if the dowry has been paid. Otherwise, the family may take the girl from the man and sell her to another bidder."

There is no greater affliction for African womanhood, physically and socially, than sterility. For this reason, trial-marriages flourish. For a Catholic wife to be sterile means, almost invariably, that the husband becomes a bigamist if he can afford it; otherwise he discards the wife completely.

"Many of the so-called 'pillars' of our mission are living in polygamous, bigamous, or concubinal unions. Many of them go to Mass daily, attend Rosary devotions each evening, and the weekly Holy Hour; they listen attentively as we pour down fire and brimstone in our frequent sermons on the evils of native-law marriages, but as soon as the brimstone reaches their ears it sizzles momentarily and melts away. In private conversations these men assure us that God knows their hearts and that His mercy would not let them go to hell.

"It sure is a big day for the bride. She walks to the Mission,

as usual, in her bare feet and a bridal gown in a box on her head. Depending on the circumstances, she puts on the bridal gown behind the church or under the school steps. Some of them were using the sacristy until we discontinued the practice.

"The bridal march down the aisle, sans organ, is simple if not majestic. The bride, wearing shoes for the first and last time, presents an unsteady picture.

"At one of our recent weddings, the bride wore a pair of pall-bearer's gloves. That they were too large was not bad, if only she had worn the ribbed effects along the back of her hands instead of along the palms.

"One bride evidently had been looking at the advertisements in foreign magazines because she went 'ritzy' by wearing stockings. We found out as she walked down the aisle. The stockings came down, covered the heel and the toe of each shoe, and were dragging behind her. Why didn't those ads tell the whole story?

"After the event has been recorded for posterity, the priest waves 'Aloaha' in Yorba, the groom cycles off to town, and the bride returns to her washtub."

Some Notes on the Theater

OSCAR Hammerstein, 2nd was in our town on business the other day and we had a long talk with him. A tall, big-framed man, he impressed us as being singularly unassuming for a man of his talents. Talking with him, it was hard to realize that this was the man who has written a large part of what will undoubtedly end up as our American folk-music: "Old Man River," "My Bill," "The Surrey With the Fringe on Top," "Bali Hai," "So In Love," and on almost indefinitely.

After a little verbal sparring around, we mentioned (with no little diffidence) that we occasionally write church music. "A highly specialized field," was his comment. Hammerstein is uncommonly proud of his closest approach to church music, "You'll Never Walk Alone," from "Carousel." It's a hymnlike number that has a steady sale to choirs and glee clubs for use at commencements and other such occasions.

Only one of the recent Rodgers & Hammerstein shows has lost money. (Rodgers writes the tunes, remember, and Hammerstein the words.) That was "Allegro." This seemed to gall Hammerstein a little when he mentioned it. He said he meant to redo the show and take another stab at success with it. We ventured the suggestion that "Allegro" had been too preachy. "Why not just provide entertainment," we asked, "and leave the preaching to us?"

The "Up Beat"

But Oscar said that a good show must point a moral. Every one of his own shows ends on what he called an "up beat"—a note of edification. "South Pacific," for instance, urges inter-racial tolerance. "Oklahoma" was so phenomenally successful here and in England, he thought, because it was just so darned wholesome; coming as it did in the thick of war-time gloom, it opened a window and let a draft of clean fresh air blow through the American scene.

Hammerstein said he knew offhand only one show that ends on a "down beat" — "Pal Joey" — and he pointed out that that flopped when it was first produced several years back. If it's making out now, he said, it's because present-day theater audiences have matured (or deteriorated!) in the meantime.

In "Pal Joey," every single character is an unregenerate heel.

Strangely, "Pal Joey" was written by John O'Hara who, according to our latest information, hasn't made his Easter Duty in several years. John comes of a splendid Catholic family. As a youngster, we used to play with his kid-brothers back in Pottsville, Pennsylvania. John's cynicism could indicate that he is tired wandering and might be ready to come back to his Father's house. Pray for him.

This reminds us, in somewhat the same vein, of a talk we had lately with Rosemary Casey, author of the Christopher prize-winner, "The Velvet Glove." We had been talking about Lillian Hellmann ("The Autumn Garden," "The Little Foxes," "The Children's Hour," "The Other Part of the Forest," etc) and her positive genius as a playright.

"But," said Rosemary as nearly as we can recall it, "she has a bitter, corrosive genius. Lillian won't hit her real stride until she turns from hatred to love. Once she discovers the Gospels, there'll be no holding her."

Shortly afterward, we noticed the same thought expressed by Joe Shipley, drama critic for **The New Leader.** As a message, love is so much more effective than hatred. It makes for far better drama. Which returns us to Oscar Hammerstein, 2nd's principle of ending on an "up beat."

'Parrocchia al Sud'

AN interesting parallel to "Southern Parish," of quite recent memory in our pages, turned up the other day in some exchange material we got from Italy. It was the announcement of an Italian sociological study, this time not of a parish but of a diocese, Mantua, conducted by Don Aldo Leoni, prefaced by a letter from His Excellency, Bishop Domenico Menna, Bishop of Mantua, and another from the Rector of the Gregorian University, Father Dezza, S.J., and done under the auspices of the same university. It is entitled **Sociologia e Geografia Religiosa di una Diocesi** and sells for 750 lire. Incidentally, it is the first of a series of studies, "Studia Socialia," to be produced by the newly created Institute of Social Sciences at the Gregorian.

Protests Our May Editorial

Editor:

REGARDING your editorial comment on Spain in the May issue, I feel that many of our Catholic writers do a grave injustice to Cardinal Segura and to the Catholic people of Spain. If I am properly informed there are 30,000,000 Catholics in Spain and 20,000 Protestants. These are allowed to build churches and to worship God, ac-

cording to the dictates of their consciences. This coincides perfectly with the Christmas message of Pope Pius XII in 1942 and with the conduct of the Popes presiding over the Papal States when they issued orders that the Jews and the Waldensians were to be protected in their fundamental rights to worship God.

Spain is a Catholic country and she has the right to protect the true Faith. So the only restriction placed on those outside the Church is to prevent them from carrying on, outside their church buildings, campaigns which are calculated to destroy the true Faith of our Catholic people. I see nothing wrong in Cardinal Segura's stand. In the United States we have an entirely different set up. Not so long ago a Catholic Jurist on the Supreme Bench of the United States joined the majority that the Jehovah Witnesses have a perfect right to spread their literature and to go on vilifying the Catholic Church.

This is in accord with the terms of our Constitution and the Judge couldn't give any other decision in his interpretation of rights accorded religious creeds of any kind. Spain is a Catholic Country. Her people by law do not have to submit to such ruling. The Catholic bishops of Spain do no more than did the Popes, who guaranteed the Jews and the Waldensians the right to worship God. There it stopped, for they were not allowed to propagate their errors and corrupt the minds of Catholics.

Spain has a Catholic heart and it is sad to see its people so misunderstood, misrepresented by their Catholic brethren.

✠ Daniel J. Gercke,
Bishop of Tucson

Editor:

YOUR editorial of May, 1952 has Pius XII saying, "The right to worship God in private and in public and to carry on religious works of charity" is the fundamental right of every man.

Does the Pope say that such right exists when a man works under the guidance of an erroneous conscience? I don't think so. Heretics and the like work under such conscience. Are they allowed by God to work against Him in public? Has a man a fundamental right to poison minds and wills? Has error some rights?

We see in the Old Testament that material sins were punished. Vide Leviticus iv and also Numbers xv, 22.

Don't we have to stop a two-year-old boy from repeating obscene words, or a little girl from exposing her nakedness? These are things that are wrong of themselves such as material sins, that nobody can approve of and allow.

You know well enough that error is allowed when there are no ways of stopping it. How about the one man who, according to a crime detective story, killed his wife, whipping her to death in a religious frenzy, because he wanted to rid her of all devils, having read in the Bible that "the blueness of a wound cleanseth away." Did he have a fundamental right to force religion on her because his conscience told him he was doing the right thing?

Does not the Catholic Church ignore such rights in mixed marriages? Does she allow children to be reared according to an erroneous conscience?

We have no right to poison our-

selves, much less to poison others, and Cardinal Segura ought to be right.

A. Jalbert, O.M.I.
San Benito, Texas

Three Minutes A Day

Editor:

THE other day I came across your February, 1951 issue and reread the editorial comment "Meditation or Damnation" on page 99.

I would like to send out a call for something for which I have been searching for quite some time —a good meditation book for priests on the three-minutes-a-day style, containing practical liturgical meditations on all the Masses of the year together with their accompanying Offices of the Breviary.

The three-minutes-a-day basis would make the book useful for all priests, the busy-bee-activists and the quiet contemplative. The busy-bee would receive some food for thought and meditation and the book would be elastic enough for one with more time to extend the meditation.

The subject matters, the texts of all the Masses and Offices, would make the Office more interesting, the celebration of Mass more fervent. Of course, the matter is admittedly vast, but the books can be put out in several series. The vastness of the subject lends variety to the work. The subject is a priestly one and a useful one.

Many priests have put medita-

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tion on the "forgotten" list, as was so well pointed out in your editorial of February, 1951. We must put meditation back in its rightful place in the priestly life, for its importance was vividly brought out by our Holy Father in his Apostolic Exhortation "Menti nostrae" of October, 1950 . . .

If there is such a series of meditation books in circulation, I wish some brother-priest would let me know it. I have been searching for one but publishers tell me they have never heard of it. Why doesn't someone with a colorful, dynamic style, such as e.g. Father Leo Trese or that Trappist who wrote the wonderful pamphlet "The God-Man's Double" give us a very timely and necessary treat and start such a series of books?

Yours in the Sacred
Heart of Jesus,
Timothy Chiapetta,
O.F.M.Cap.

Immaculate Heart Seminary
Lochland Road
Geneva, New York

"Pusillum," in four volumes, may approximate what Father Timothy has in mind. It was written by a Father Athanasius, O.F.M. and published in 1935 by the Franciscan Herald Press of Chicago.—**Editors.**

Correction

Editor:

ON page 385 of your May issue, credit is given for the story "Never Afraid," quoted thereon, to a publication called "Bells of St. Labre."

This will merely call attention to the fact that this story appears originally on pp. 6-7 of Cardinal Gibbons' "Ambassador of Christ."

Yours truly,
Edmund L. Binsfeld,
C.PP.S.

Carthagena, Ohio

Commendation

Editor:

THE May issue of THE PRIEST hit a high spot. Several priests here last evening agreed that it was the best issue you had had in ages particularly because of the letters on meditation and the dear old Breviary— and the business of finally disowning Spain. Congratulations!

Sincerely,
E. J. Mattimoe

Bryan, Ohio

Correptio Fraterna

Editor:

WOULD that assistant from Milwaukee who found the Breviary so tedious and odious (cf. **The Priest,** May, Correspondence) meditate briefly on the hymn from Matins in Quadragesima, especially:

Utamur ergo parcius
Verbis, cibis, refectibus,
Somno, jocis, et arctius
Perstemus in custodia.

Fraternally,
Sacerdos

Philadelphia

'Those 12:15 Masses'

Editor:

CONGRATULATIONS on Father Brett's article in your May is-

sue entitled "Those 12:15 Masses." I notice at the end of the article that Father Brett asks for any opinions to the contrary. As far as I can say, he has covered the field and there is nothing to add except that a few more Catholics will grow lax with these late Masses and perhaps miss Sunday Mass altogether if they continue.

Since I am an assistant in a parish with a 12:00 o'clock Mass every Sunday, I have the privilege of saying that Mass. Those in attendance are for the most part people who want a speedy Mass, and people who like a lot of night life on Saturday night and early Sunday morning. Even with a filled church, you can count the number of Communions on one hand.

Both my pastor and I are opposed to this late Mass, but because another parish started it first—I suppose as a means of raising income—other parishes were almost forced to do likewise if they wanted to hold on to their parishioners and keep their income stable.

It isn't the loss of a few dollars that gripes me, but it is certainly catering to the laxity of our people to have a 12:00 o'clock Mass on Sunday. We preach and encourage frequent reception of the Sacraments, then here we contradict ourselves and give the green light to less frequent reception of Holy Communion.

As an assistant I don't have much to say now, but my ideas are

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shared by many young priests and if there is one thing we are going to do away with when we become pastors it is that Sunday 12:00 o'clock Mass!

Sincerely,
An Assistant

Montana

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Orientals and the Breviary

Editor:

REGARDING the brief but sweeping note entitled "The Breviary" on page 806 of your April issue, the omission of one word made a big difference.

The writer stated that "the diocesan clergy of the Greek rite are not bound to the daily recitation of the Office." He would have been more correct had he said ". . . are not bound to the daily recitation of the **whole** Office," for that is the way it is.

It can be admitted that the monastic Office in the Greek Rite is bulkier than the Roman Office, but it is not "terrifically" so. Moreover, the secular clergy have a reduced version of that monastic Office for daily recitation, which is **not** bulky, and to which they are obliged, though not "sub gravi."

I presume that the writer of the above mentioned note must have misunderstood his friend, or the latter did not explain himself fully. Whichever the case, I doubt that any priest of the Greek Rite would want to give up the recitation of his Office (I don't say that this was implied) which, while longer

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than that of the Roman Rite, is at the same time very beautiful and spiritually uplifting, and this more so when sung.

While the obligation connected with the recitation of the Breviary cannot be overlooked, I think it would be more edifying to discuss the spiritual value connected with its recitation, done for the love of God.

Sincerely,
Rutherus Americanus

"Hocus Pocus"

Editor:

THIS letter is written as regards to the article in the Feb. 1952 number of THE PRIEST by Frs. Reinhold and Kittleson entitled, "The Restored Paschal Nightwatch." On page 104 the sentence occurs, "The symbolism is now simple with no ancient hocus-pocus."

As a youth I remember being cautioned against using the expression "Hocus-pocus." The reason given was that it was a derisive contraction of "Hoc est Corpus" used by scoffers to relegate the Mass to the level of magic. I regret that I am unable to verify this but on account of my previous inhibition you can understand that the use of the expression was repugnant to me.

Yours very truly,
Ambrose Meyer
Northport
Washington

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Correspondence

The Breviary: A Prayer Book

Editor:

FREQUENT allusions in THE PRIEST to liturgical modernizations led me to investigate our great source-book, the Catholic Encyclopedia, concerning the Breviary. One comes to a much greater appreciation of the centuries-old work of the Church in liturgical matters, and a realization of the underlying principles guiding liturgical development. I send them on for your readers.

Under Pope Clement VII, Cardinal Quignonez drew up a Breviary for private use. Antiphons, hymns, etc. were eliminated; the entire Psalter was to be recited once a week, regardless of feasts, the entire Bible to be read within the year. His first principle was a distinction between the Office in choir and in private; his second was the use of the whole Bible. This second point reduced the Breviary to a book of study instead of prayer. The whole history and purpose of the Breviary is to furnish us a book of prayer. The good Cardinal's revision was speedily rejected.

The Breviary presents a round-the-clock program of prayer. Its general formation followed the Jewish pattern of prayers at definite times throughout the day and night. Probably due to the necessary secrecy of their meetings or the thought of the second coming of Christ during the night or at dawn, the early Christians celebrated certain feasts throughout the greater part of the night. The Easter Vigil became the model for all others. Prayers like Vespers

and Compline introduced the Vigil, continuing with the original of Matins and Lauds. When the Eucharistic celebration was omitted on weekdays, these prayers took its place. Terce, Sext, None have their source in the Jewish and Apostolic custom of prayer at those hours . . .

Cabrol makes this pertinent observation with regard to the Little Offices and Vespers: "At first meant for private prayer, they became in time the hours of public prayer, especially when the Church was enriched with ascetics, virgins and monks, by their vocation consecrated to prayer." Prime and Compline were introduced to round out the hours of prayer.

The Franciscan Breviary

Innocent III had a Breviary drawn up for the exclusive use of the Roman Court. The Friars Minor undertook to popularize this Office since it suited their needs as an active missionary order. This Breviary became universal, with Gregory IX authorizing it and Nicholas III adopting it for Rome. This is substantially the Breviary we use, though many reforms continued to be made from the fourteenth century onward.

An interesting matter is the popularity of the Office with the laity. The Invitatory of Matins seems to be originally a prayerful invitation to the laity to assist at the Office. Funk says that until the sixth century the laity attended at least Matins and Vespers. Alcuin, in the eighth century, was the author of a Breviary for the laity, without lessons or homilies. Down to the invention of printing, Psalters or abridged books with Psalms, parts of the Office and miscellaneous prayer, were the most popular prayer books.

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Correspondence

The conclusion of Fortescue about the evolution of the Roman Rite applies to the Breviary: "Since about the sixth century conformity with Rome becomes an ideal in most western churches . . . At the latest by the tenth or eleventh century the Roman Rite . . . is used alone throughout the West (except Milan and Toledo) . . . thus at least verifying here too the principle that rite follows patriarchate." This quotation explains our praying in Latin.

Sincerely yours,
F. J. Mehling
Willard, Ohio

Plea From India

Editor:

THERE are 2,000 Catholics in the mission where I am working and they are distributed in twelve villages. There are three elementary schools and the people are mostly illiterate. This year's failure of rains and the consequent famine have created additional difficulties for us.

In Atmakur, an outpost of this mission, a church dedicated to Our Lady of Mount Carmel is nearing completion. It is to be constituted a separate mission station with a resident priest and it will then need complete equipment: vestments, altar linens, chalice, ciborium, Missal, monstrance, etc. I shall be extremely grateful to you if any of your readers can donate these articles. They need not be new. I shall appreciate anything still in good condition.

Sincerely in Christ,
M. R. Innayyo
Rayavram P. O.,
Via Macherla
Guntur Dt., S. India

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